The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 50.—WHOLE NUMBER 986

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Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, 8½ " " 4 "
" " HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 9 A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 4 "

Calendar for February.

10. Quinquagesima Sunday—Next Sunday before Lent.
13. The First Day of LENT, commonly called ASH-WEDNESDAY. [Proper Psalms instead of Psalms for the day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
17. First Sunday in Lent.
20.
22. } Ember Days.
23.
24. Second Sunday in Lent. St. Matthias the Apostle.

MARCH.

3. Third Sunday in Lent.
10. Fourth Sunday in Lent.
17. Fifth Sunday in Lent.
24. Sunday next before Easter.
25. Monday before Easter. The Annunciation of the blessed Virgin Mary.
26. Tuesday before Easter.
27. Wednesday " "
28. Thursday " "
29. GOOD FRIDAY. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of "*Venite Exultemus.*" Proper Psalms instead of Psalms for the day.

Poetry.

For the Churchman.

To a Sweet Singer.

ALBEIT NOT IN ISRAEL.

If here on earth thy voice can be
So soft, so sweet, so clear—
O what might be its melody
In Heaven's pure atmosphere!

And if to breathe the lighter lay
Such power to it belong—
How chief of all might be its sway
To sing the seraph song!

G. H. H.

Selected Matter.

The Fulfilment of the Ministry.

A Sermon, preached before some Clergy of the Diocese of Worcester, by the Rev. Edward Monro, M.A., Incumbent of Harrow Weald, Middlesex, England,—and published at their request.

Col. iv. 17.—Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

There is an exceeding weight of responsibility, a deep awfulness, about the possession of Holy Orders, which, perhaps, very few calculated upon when they received them, which many shrink from realising, but which will be fully discovered at that moment, which is fast approaching, when it will be beyond our power to rescue another soul, or to pray for another penitent.

Men shrink from this responsibility in many ways: some by ignoring it altogether, and dreaming through life, with the continual effort to forget the Gift, which, nevertheless, burns within them for vent and application; others, by striking out paths consonant with their natural dispositions, making it their aim to leaven the mass of society, rather than to toil with individual consciences, or, in the pursuit of the refinements of literature and science, striving to satisfy themselves that their high and holy vocation is fulfilled. True—severe personal discipline, the daily and hourly watch over words and actions, the anguish of self-conquest, the living in a sphere above the world's praise or blame, unwearying readiness to rescue souls, the effort to gain "a right judgment in all things," are, indeed, works painful to the flesh,—irksome, passing expression, to the nature of us all. But the question is, holy Brethren, and it is a question solemn beyond imagination to us who have received that gift, which of these two modes of fulfilling our ministry will best satisfy us when we stand before the "great white throne,"—the having diluted responsibilities by the effort to reduce our gift to the level of natural taste and personal ease; or, the having viewed its possession as a reason for the keenest severity of life? Shall we then, be satisfied with aught short of the most entire personal self-devotion? or will He, who is coming "as a refiner's fire to purify the sons of Levi," take aught at our hands short of the highest self-sacrifice of which we are capable?

Holy Orders are, as they ever have been, an awful possession. Every preconceived idea of our own would lead us to expect this; every Word of Holy Scripture confirms that preconception. You may plead, under the vain hope of shunning responsibility, that in your case they were received against your will, or before you had had opportunity to count their cost or weigh their consequences. You may be impelled to exclaim, "Would that I were again free! Would that I were as I was!" *That* you can never be. You are separated to the ministry, a devoted and "peculiar people." And in that awful capacity you must pass the scrutiny of the Judgment; you must listen to your final sentence; you must be tested by a standard in comparison of which the judgment of those who have never received your high commission will be infinitely light. At that bar you must stand, surrounded by souls for whom you are responsible, with the words of your solemn vow still echoing in your ear, may be a few days—anyhow a few years hence.

Perhaps I speak plain truths, and tell an oft-told tale; but we all need it. We are, probably, none of us sufficiently alive to what will be expected of us: and already "the night is far spent, the day is at hand," and our probation will be over. In our case, most emphatically, "our life passeth away like a shadow." For us, holy Brethren, those words have a significant intention, "The end of all things is at hand, be ye therefore sober, and watch unto prayer." "Neglect not the gift that is in thee; take heed to thyself and to the doctrine." And may God grant that these words, however plain, may, though even in the least degree, arouse him who speaks them and those whom he addresses to weigh the cost of their position!

I spoke of the testimony of our moral sense as fully coinciding with that of Holy Scripture in raising its importance to an awful magnitude. Our work, at present, is with the latter of these, though, in passing, I might ask you to imagine what the inhabitant of an unfallen world, who might visit our sphere, would expect to find the life and conversation of the ambassadors of the Most High God to a ruined and guilty world? The incalculable loss of Original Innocence; the tremendous consequence of the Fall; the Love of God; His willingness to save to the utmost His lost and undeserving children; Himself manifest in the flesh; His marvellous Incarnation; His sojourn of suffering on earth; His painful Crucifixion; His continued and unwearying calls to His people to return; the bliss of the Redeemed; the despair of the Lost; the wreck of Sin;—all—would be considerations which would lead such a visitant to expect to find a life of, how exalted a self-sacrifice! in those whom He had commissioned to go forth as partners with Himself in the work of reconciliation.

But, as I said, our immediate object is, first, to trace from the letter of Scripture the responsibility of our ministry.

God's will, with regard to man, may be certainly gathered, amongst other notices, from what He has ever said or done with regard to persons in similar positions. And, beyond all controversy, coextensive with the sojourn of His Church on earth has been a ministry bearing the impress of His seal, on which has been written, in vivid and indelible characters, deep self-devotion, entire self-sacrifice, the counting all human ties and sympathies as nothing, the painful effort to gain a right judgment in all things, and the bearing out in the life and act the doctrines taught by the mouth.

Samuel, devoted to his future vocation from his earliest childhood—separated from his home and the soft influences of a mother's love—educated amid the deep silence of the Temple of the Lord—in manhood ever sent on missions of peril and hazard—while young accustomed to the awful visitations of the Most High in the midnight stillness of his chamber—himself counting his life valueless—scarce mentioned in connection with domestic ties, though we know he had them—stern and severe, with an eye singly fixed on Heaven and the will of God,—gives us a solemn subject for reflection as to what God must esteem that ministry to be which required such a childhood, so stern a preparation. We have not had that training; but, nevertheless, He may expect us to study in Samuel's case the indications of His will, and may intend that we should make up for the absence of that education by a more elevated devotion in after-life. Surely, at least, with such an example before us, we dare not exhaust our sacred powers amid a more self-indulgent world than has ever paralysed the energies of the Church since the Day of Pentecost.

Or contemplate the life of the prophet Elijah as the type of the minister of God. His abnegation of all bodily comfort—his little anxiety for the coming day, dependent on the food of the hour—his bold and reckless rebuke of those who, shining in the glory of earthly splendor and power, yet might have coveted his favor—the rebuke with which his slightest expression of restlessness under a life so difficult was met—paint to us in vivid portraiture a life in the minister of God, so far removed from personal ease, and elevated above any excused infirmity, as to make us tremble. Is this, indeed, the type of our ministry? And yet I know not why not. Are not our days evil, too? Do not the men of our time need a severe example—an exalted standard? Is not ours all but a *special* call—a ministry cast in a peculiar hour? When visible unity is rent asunder—when "the altar of the Lord is broken down"—when there are scarce "seven thousand" in our Israel who do not "bow the knee" to some form of idol-worship or self-seeking? The crimes of our day, may not be so manifest, our idolatry not so definite; still the men of our generation as much need the Voice from the wilderness, and the living Form of Self-denial in the city.

Ezekiel's life reads to us a lesson of no ordinary import. The very ties of his life were created for the express purpose of being rent asunder, in order that he might show to the people of God by his sufferings the meaning of his warnings; his afflictions became the interpreters of his words, his personal bereavements the parallel comment on his discoveries. "In the morning his wife died." And he was forbid to weep. No rendings of the heart's affections—no human suffering, however keen—no tearing up by the roots of family ties, however close, were for one moment to enervate the vigor and force of his living example. The expression of sorrow would have melted away the severe outline of that perfect Form of resignation which he was to exhibit. No! by life and by death the minister of God is commissioned to be a type to His people of self-devotion and single-mindedness. Surely, holy Brethren, the Prophet of the Captivity speaks, in words of no light import to us, of the necessity of our living for our people, and shewing, by patient sufferings and denials, the truth, the reality, the application, of what we daily read and hourly teach!

And so it was with all the Prophets—whether shown by the sorrows and banishments of Jeremiah, the fastings and conflicts of Daniel, or the severe chastisements of Jonah for flinching from the work of his vocation, it is but one lesson that is taught along the history of that Church, which is a type and shadow of the Christian. And remember, if, in any respect, the requirements of that dispensation differ from those of our own, it is that *they* are the shadows of a form—copies of an original—outlines of an inward being; ours is the higher, the more exalted condition.

Or if you will—pass on to the New Testament. He who stood midway between the two dispensations offers us no lighter rule for the life of God's minister. His severe childhood, his stern preparation, his wild fare, his utter seclusion, his solitary death,—all thrill through us, and we pass on, saying, his was a special call—his case was no type of ours. But where will you rest your feet? The Apostles forsook all. Christ was their life, the pillowless desert their resting-place. His lot of reproach was theirs too.

The awful end of Judas; his judicial condition, the consequence of vast opportunities outweighed by the indulgence of sinful desire; his bitter, unrepenting remorse; his death; his going "to his own place;"—all, though so shortly told, announce to us, with a voice at which we shudder, the severity of God towards him who, with Holy Orders resting on his head, shall dare to indulge in worldly thoughts or covetous desires.

But to pass onwards still. St. Paul does not lower in his Epistles the standard we have hitherto discovered. "In all things approving yourselves the ministers of God, in much patience, in afflictions, in necessities, in distresses; in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil reort and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Here is no lower standard raised. The Epistles do not elevate less highly the standard of the ministry.

Pass on to the earlier days of the Church's history. The same high requirements, the same severe devotion, is found as the stream of Time runs on; the waters do not become sweeter, nor more in accordance with our natural taste: they are still the same. In the cavern, at the stake, beneath the axe or the instrument of torture; through cruel aspersion, and dark, false witness; amid severance from human ties and bodily ease; the minister of Christ learnt that his ministry is a type of theirs, and that those who are called to Holy Orders are called to suffering too. And surely even the most casual reader of the Fathers of the Church, from St. Clement to St. Bernard, must be struck with the awfully literal interpretations which they applied to every Word of our Blessed Lord's Teaching, which had any reference to self-abnegation and a spirit of mourning. The sandy desert, the hermit's cell, the cloister, became by degrees the outward limits to that life which was struck out by those who took Holy Words as they found them. We nowadays, are in the habit of denouncing that as fanciful in which they saw the most intense reality. The two modes of interpretation are antagonistic to each other. The question is, which has on its face the probability of truth,—the consentient witness of the first eleven hundred years, or the mode adopted by an age whose every effort is to soften down high requirements and to be rid of restraint?

Holy Brethren, such is not our ministry—such is not our life. Secularized, contaminated with the world's spirit, we have sweetened the bitter waters with streams not drawn from the Well of Life. In point of unity, severed and divided; yielding to sectarianism and religious party; lulled by the soft blandishments of society in all phases of religious opinion; seeking the praise and favor of the rich and noble, whether catholic-minded or the contrary, as the case may be; we are, too many of us, diluted, enervated, compromised, by the world we too much live in, and the fashion of the day we too much yield to.

Oh let us stop one moment and consider, He is at hand, and He will "purify the sons of Levi." He will deal with us as with none others; He will expect of us what He will expect of no one else. You may say, Why so high a requirement? Why so severe a scrutiny for us above others? Think perhaps the place hereafter of His minister may be far above that of those who have no such outward calling; and shall the exalted Thrones of eternity be won by scarce forty years, at longest, of a grudged and resisted denial?

[To be Continued.]

From the English Churchman.

Argument in the Court of Arches.

WE were not mistaken in resolving the questions at issue in Mr. Gorham's case into this simple proposition, "viz., whether or not the Articles of the Church of England are *alone* to be considered as sufficient exponents of her Doctrine." (Vide *English Churchman* August 16, 1849.) This was in reality, and almost exclusively, the ground which Mr. Gorham's advocate sought to establish before the Court of Appeal. Act after Act was cited, passage after passage was quoted, to prove this point, and this reiteration of a palpably untenable argument, must be our apology for bestowing so small a proportion of our space to the speeches of Mr. Gorham's Counsel. We say palpably untenable, for if the argument were sound, what mockery it would be to solemnly bind our Clergy to such engagements as these:—

> Will you then give your faithful diligence always so to minister the *Doctrine* and the Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to observe the same?
>
> *Answer.* I will do so by the help of the Lord."—(*Ordination Service*)
>
> No person shall be received into the Ministry . . . . except he shall first subscribe . . . . that the Book of Common Prayer, and of ordering Bishops, Priests, and Deacons, containeth nothing in it contrary to the word of God . . . . that he himself will use the said Form in the said Book . . . . that he alloweth the Book of the Articles of Religion . . . . to be agreeable to the Word of God.—(*Canon* 36.)

Is there any supremacy, or exclusive authority whatever, given to the Thirty-nine Articles, in these conditions of admission into the Ministry of the Church? Again, in the 51st Canon, with regard to Strangers preaching in Cathedral Churches, it is enjoined that,—

> If any in his Sermon shall publish any doctrine, either strange, or disagreeing from the Word of God, or from any of the Articles of Religion . . . or from the Book of Common Prayer, the Dean or the Residents shall . . . give notice of the same to the Bishop of the Diocese.

Then, in the 61st Canon, on Confirmation it is enjoined that,—

> Every Minister . . . . shall take such especial care as that none may be presented to the Bishop for him to lay his hands upon, but such as can render an account of their FAITH, *according* to the *Catechism* in the said Book set forth.

Again, in the Act of Uniformity, we have tho following Declaration prescribed:—

> I., A. B., do hereby declare my unfeigned assent and consent to all and everything contained and prescribed in and by the Book of Common Prayer.

Thus it will be clearly seen how contrary it is to the declared intention of both Church and State, that the Aricles should *alone* be constituted the Test of the Doctrine of the Clergy. That certain parties have for some time been anxious te give the Articles this exclusive supremacy, we are well aware. But that a special enactment is deemed necessary, even by them, was shewn in the intention avowed last year of introducing the following clause into the Church Discipline Bill:—

> Provided always that nothing shall be adjudged in any Court of this land to be Heresy, or false, or unsound Doctrine, on any point *treated of* in the Articles of Religion, agreed upon in the Convocation holden at London in the year 1562, commonly called the Thirty-nine Articles, that is not *opposed* to the Doctrine of the Church of England as there *declared*.

Upon this proposal we refer our readers to the able letter of the Bishop of Exeter, which we published April 6, 1848, as well as to his Lordship's Charge of that year, of which we printed a report, June 22nd.

If any person had been blind to the mischievous consequences which would have resulted from making that clause part and parcel of the law of the land, Mr. Gorham's case must have tended to open their eyes. But we would fain believe that neither Mr. Gorham, nor those who sympathize with him, are at all aware of the danger to which they would expose the Church of England, *in such times as these*, were no Doctrine to be deemed Heresy unless it were opposed to the Doctrine *declared* in the Thirty-nine Articles (and the Creeds, which are, of course, included in the Articles—though it puzzles us to understand how Mr. Gorham reconciles his doctrine with a belief in the One Baptism for the Remission of Sins).

Has Mr. Gorham, or have his friends, ever seriously set to work to consider how many of the infidel, or unwarrantable notions of the present day might be held and taught, without contradicting Doctrines *declared* in the Thirty-nine Articles? Taking "his stand on the Articles," merely, and agreeing to "use" the offices of the Church, what is there to *legally* hinder an unconscientious Clergyman from holding and teaching any one of the following Heresies, if the Articles were made the sole Test of Heresy?

1. That Baptism and the Lord's Supper are allowable Christian practices, but by no means necessary.
2. That in Baptism it is not necessary to use Water, nor to say more than, "I Baptize thee in the name of CHRIST."
3. That it is not necessary to consecrate the Bread and Wine for the Lord's Supper.
4. That (like the Sadducees of old) there is "neither Angel nor Spirit"—good or evil.
5. That the Blessed Virgin has been endowed with power to pardon sinners.
6. That the Sovereign may consecrate Bishops, and ordain Priests.

These are only a very few specimens, from a long list of errors which might be taught with impunity, were the *silence*, or dubious language of the Articles alone, to be considered as leaving such "open questions."

Since writing the above, we have had the pleasure (and a very great one it was) of hearing Mr. Badeley's Speech—or rather demonstration—in which he addressed himself to the above points especially. We trust that this speech will be published, as it well deserves to be, for no report that we have seen does it justice. It would furnish a useful antidote to Dr. Bayford's in the Arches' Court, especially if it were published at a more modest and reasonable price than that "seven shilling thin octavo." The Puritan party should not be allowed a monopoly of the press in this case.

The time and space which we have devoted to this Appeal leave us little of either for comment on this or any other subject this week. But there are a few points which require notice.

In the first place it must be borne in mind—and we wish that Counsel had pressed this fact more distinctly and emphatically upon their Lordships—that the case between the Bishop of Exeter and Mr. Gorham relates to Infants, and to Infants *alone*; consequently neither Mr. Gorham, nor his friends or advocates have any right to ply their opponents with questions or arguments relating to Adults. A refusal to "travel out of the record" would, we think, have been readily admitted as a sufficient answer to some difficult questions which were put by their Lordships regarding Adults.

In the second place, no plausible phrases must beguile us into fancying that Mr. Gorham's case is a mere dispute about words. It has been repeatedly put forward that "Mr. Gorham does not deny that Regeneration is given in Baptism;" and men ask what the dispute is about then. The fact is, Mr. Gorham does not deny that Regeneration is given in *anything*, or in *any way*, but he does virtually deny that it is given in Baptism more than in any other religious act, and he also denies that it is given *by* Baptism, which is directly contrary to the Church's doctrine. In one word, he regards Regeneration as essentially *independent* of Baptism, and puts a special act of "prevenient grace" in the room of the Institution of Christ. Another plausible phrase employed is, that Mr. Gorham does not hold that God is tied or limited to the Sacrament in conferring Regeneration. This notion so shocks many people that they are taken in by it. But it would, in reality, be just as much to the purpose to assert that God is not tied to man's casting in the seed, in order to produce a harvest. And the answer is the same in both cases—that God has appointed certain means and instruments, to which, as Laud says, "He has *tied us*," which is all (and enough too) that we can know and act upon. It is most unwarrantable presumption for any man to assume, that when a Sacrament has been Divinely instituted, as the *visible*, express, and declared instrument of Regeneration, God casts it aside, and applies to each individual soul a distinct, independent, and *secret* process, of which we cannot, in the ordinary course of things, obtain any certain evidence, for many years, at all events.

That the Church of England gives any countenance whatever to such irreverent and delusive presumption is abundantly evident. Consequently the Court of Appeal would distinctly decide against the Church, if they decided in favor of Mr. Gorham. It would not be, and it could not be construed to be, that the Church had decided against the Catholic Doctrine of Baptism. Mr. Badeley, we repeat, has demonstrated that she hasn ever taught otherwise than that every Infant is Regenerated *in* and *by* Baptism. "This is the Catholic Faith;" and no decision of a Bishop—no Judgment of an Ecclesiastical Judge—founded upon that Truth, can be permanently set aside. But we have little or no fears that a reversal will be even attempted. At the same time, it behoves the representatives of the Clergy in Convocation to be on the watch, and to get their weapons ready for any emergency. Whichever way the Judicial Committee may decide, there will probably be a struggle, and a crisis, which may require prompt, vigorous, and judicious action, on the part of the members of Convocation. Meanwhile, every earnest Churchman and Churchwoman will join—and that systematically and expressly—in the prayer of Mr. Badeley, that Almighty God will be pleased to counsel and direct their Lordships in their decision upon this most important Appeal.

(From the same.)

Mr. Badeley's Letter.

MR. GORHAM'S CASE.—*Argument before the Judicial Committee of the Privy Council.*—We willingly give the most prominent place to the following letter from Mr. Badeley, premising that he is quite mistaken in supposing that we "adopt" either the language or the opinions of communications "from correspondents," which, from time to time, are inserted in this department. Our own brief comments upon his speech show plainly that this could not have been the case in the present instance at all events:—

To the Editor of the English Churchman.

SIR,—In your paper of last week there is an article furnished, as it seems, by a Correspondent, but adopted by yourself (as I infer from the prominent position and conspicuous type assigned to it), reflecting upon the arguments of the Counsel for the respondent in the late case of "Gorham vs. the Bishop of Exeter," and more particularly upon my own argument, as having omitted to prove the Doctrine in dispute by the actual words of the Prayer Book and the Thirty-nine Articles, and as laying little stress upon the words of the Catechism.

Now I am certainly much surprised at these imputations, and I must take the liberty of saying that your Correspondent, in his zeal for the Doctrines of the Church, seems to have very little regard for the accuracy of his own assertions. If he had condescended to make any inquiries upon the subject, or even to refer to any of the newspaper reports, he would have found himself mistaken. My argument, during the first part of the two days on which I addressed the Court, was principally devoted to a minute examination of the Thirty-Nine Articles, next of the Offices of Public and Private Baptism in the Book of Common Prayer, then of the Office of Confirmation, and lastly of the Catechism by each of which I endeavored to show that the doctrine of Regeneration of Infants in Baptism is fully and expressly enunciated, and that any other construction would do violence to their plain and literal meaning. This examination occupied me, as far as I remember, little less than three hours, and I am not aware of having omitted to notice any single passage, either in the Articles or in the Formularies of our Church, which, according to the fairness of criticism, supported my position; and therefore, when your correspondent accuses me of having neglected my duty in this respect, I am constrained to meet him with a positive contradiction. I forbear to comment upon the flippancy of his remarks—it is sufficient to expose their falsehood—and when he complains of "the time having been taken up with listenining to long extracts from the Fathers, and other Divines, who lived long prior to the drawing up of our Formularies and Articles," it is evident that he is ignorant of the drift of the argument, and of the purpose for which these extracts were introduced.

Again, when your correspondent alleges "that it was not stated that the passage of the Articles of 1552, denying the *opus operatum*, was omitted in the Articles of 1562; that the Articles of 1562, and not those of 1552, were ratified in 1571; that the Sacraments are effectual, because of Christ's institution and promise; that they have an effect upon all, a wholesome effect upon those who receive them worthily, a contrary effect upon those who receive them unworthily; that the words '*recte*' and '*rite*' refer to the right administration of the Sacraments, whereas '*digne*,' '*indigne*,' and '*fide*,' refer to the dispositions of the recipients;', he is equally mistaken, for each of these points was urged more or less, if he had been there to hear it, or had taken the trouble to ascertain the fact. Again he observes, "strange to say, Mr. Badeley had never heard of prevenient grace;" and then he cites some commonplace passages from the Prayer Book, and from the 10th Article, which only prove that he has misapprehended the point under consideration,

The question has nothing to do with the doctrine of prevenient or preventing grace generally, of which no moderately instructed Christian can be ignorant, but the necessity of this grace in the case of Infants, in order to render them worthy recipients of Baptism, and as being, rather than Baptism itself, the source and means of their regeneration, their adoption and justification. This Doctrine, as asserted by Mr. Goiham, I certainly admitted that I had never heard of, and I believe it to be, as I contended, equally novel in its character, and contrary to the teaching of the Church. I should not have thought it worth while to notice these remarks of your correspondent, if you had not appeared to give a sanction which they do not deserve and which may possibly induce some of your readers to suppose that material points of the case, on the part of the Respondent were culpably neglected by his Counsel.

I am, Sir, your obedient Servant,
EDWARD BADELEY.

Temple, January 2, 1850.

We are glad that Mr. Badeley has taken even the slight notice which he has done of what has been said about the term "prevenient grace." It was our full intention to have offered a few observations in explanation of what he said, and which had, we felt assured, been misunderstood in various quarters; but we have been prevented doing so. We may, however, observe that it is evident a man of so much learning as Mr. Badeley, could not have meant that he had never heard of such a *thing* as "prevenient gracce," which some persons have supposed—but that he did not recollect the precise *term*, nor had he heard of the application of the thing signified by it to the case of Infants brought to Baptism. That was our impression of his meaning.

Communications.

For the Churchman.

If there is truth in the Bible, the Christian ministry is of God. There are men, and He intends that to the end of the world there shall be men, holding the office of His ambassadors, and whose *peculiar* right and duty it is to preach the gospel, and minister in holy things Of two men, one is a Christian minister, and the other is not. Why is one a minister and the other not? They are both pious and faithful Christians. Faith and piety, therefore, cannot make one of them a minister when the other is not. With this postulate, then, *A is a minister and B is not*, is necessarily connected the truth that there is something wanting in B, because of which deficiency he is not a minister; and because A has this something, *he is* a minister. Therefore, whatever this may be, no man without it is a minister. He may pretend that he is, and honestly think that he is: of necessity, however, he is not. What this something is, cannot be an indifferent subject of inquiry to one who loves the Lord Jesus Christ in sincerity, and wishes, in the true spirit of the gospel, to receive and adopt His religion as it is therein set forth.

A regret is sometimes expressed that so much should be said about the orders of the ministry, on the ground that that is a point of very inferior moment. The regret is now supposed, as is often the case, to be expressed by a clergyman of the Chnrch, or of some of the denominations around it. He is respectfully asked to consider the following questions: Will he, in any emergency, himself being unable, ask one of his people to baptise his child? Having administered communion to his flock, will he ask one of them to administer it to him? Will he, in his absence, appoint one of his people to administer it to his brethren? Is he, in administering it, assuming to himself, as an exclusive prerogative, what of right belongs to all God's people? He probably replies, No: it is the right of the ministry, and not of the people. Why does he claim to be a minister any more than any other learned and godly man in his church? By doing so, he clearly acts upon the principle that that something without which a man cannot be a minister, presents a subject possessing an importance proportioned to the value of the ordinances of the gospel, and of the sanctifying and saving grace which may in any way be connected with them.

The intelligent and conscientious reader cannot but perceive the connection between these considerations and the supposed uncharitableness of saying anything about exclusive claims, and valid or invalid ordinations and ministrations.

Is the Congregationalist or Presbyterian uncharitable because he cannot own as a validly commissioned minister, one who officiates as such simply on the ground of a conviction of duty in his own mind, supposed by him to be a divine call, and without any call or ordinaton by the hands of man? Is he uncharitable because he cannot believe that such a one has a right to baptize his children, or administer the Lord's Supper to himself?

Is the Presbyterian uncharitable because he cannot admit as valid the ministrations of one who has been ordained by laymen?

If not—why?

A candid answer is all that is necessary to screen those who advance what, on this subject, are denominated *high church pretensions*, from the charges of uncharitableness, bigotry, and intolerance, which, with such unchristian profusion, so little like the mind which was in Christ Jesus, are heaped upon them.

Again: it is often said, *Espouse your own sentiments as you will, but let others alone: because you are satisfied of the superior excellence of your own church, it is not necessary to say anything about others.*

As far as this is a caution against unkindness or uncharitableness towards others, none will more cordially unite in it than the present writer. But he has yet to learn how the duty of earnestly contending for the faith once delivered to the saints, can be honestly and efficiently discharged without unfavorable notice—not of the motives, dispositions, characters, and intentions of others—but of such principles, opinions, actions, and observances, as are in contrariety to what is honestly believed to be the truth. It certainly is not an uncharitable mode of illustrating the strong foundation which the doctrines of the Trinity, of the atonement, and of the renewing, sanctifying, and saving influences of the Holy Ghost, have in the word of God, and their value as principles of piety and virtue, to compare their claims with those of systems which either reject or lightly regard them. It is, to be sure, not right to speak evil of those who hold these systems, or treat them otherwise than with Christian charity and courtesy: but there can be nothing contrary to this, in bringing their systems to the test of truth, and comparing them with others.

Similar remarks apply to the errors of popery, and indeed to every sort and grade of error. No conscientious man can think it right to sympathise with it; and he cannot but think it a duty to endeavor, in a proper spirit, and by all proper means, to disabuse those who maintain it, and to prevent their number from increasing.

What God has joined no man should put asunder. Besides moral principles to be cherished, and moral duties to be discharged, He requires of us the maintenance of the true faith of the gospel. Be a man then ever so moral, if he has not evangeligal faith, he is in error—a wanderer from the path in which God requires Him to walk; and no respect for his moral worth, or charity on account of it, should blind the Christian to a proper view of his delinquency, or hinder him from from proper endeavors to convince him of it, to reclaim him from it, and to caution others against the like.

Besides the cherishing of right religious belief, God requires the performance of certain religious duties; and however correct be a man's belief and his morals, unless he is faithful in the acts and exercises of piety, he is in an error, which no feelings of kindness and charity for him should prevent the true friends of the gospel from seeing and treating as offensive to God, and dangerous to the soul.

God has His Church in the world; that Church has a ministry appointed and commissioned by Him, on the services and instructions of which it is every man's duty to attend: that ministry is entrusted with the dispensation of sacraments and ordinances, which are divinely appointed means of grace, and conditions of salvation. However moral, then, a man may be, however correct in the articles of his faith, and however observant of certain religious duties; if his religion falls short of the requirements of the gospel, as thus embracing true faith, sound morality, and genuine piety, cherished in union and communion with the Church, submission to its authority, and due attention to the ministrations of its priesthood; he is in an error—in a departure from the religion required of him in order to his salvation; to which it is an abuse of charity for fellow-Christians to be insensible. His *motives* and *dispositions* we have no right to judge. We have no right to charge him, directly or indirectly, with *wilful* error; and certainly no right to presume, in our judgment of him, to put ourselves in the place of that righteous Judge who knows when error is a fault, and when a misfortune; and how far it may be just to extend pardoning and sparing mercy at the last day. Men may undoubtedly be sincere in taking very different views of what faith is, of what the Church and ministry are, and of the particular requisites of practical piety: but if there is truth on earth, there must be but one right view on these subjects; and where this view is not taken, there must be error. And surely no one who desires to be the enlightened friend of truth, and to cultivate the principles and spirit of the gospel, and be governed by them, can be indifferent towards error, afraid to speak of it, or unwilling to bring the truth into contrast with it. Be this done in that mind of united meekness and boldness, and love and earnestness, which was in Christ Jesus our Lord, and no ill consequences, but rather the divine blessing, can be expected to flow from it. B. T. O.

For the Churchman.

Conservatives.

Is the Church in danger? Not, Mr. Editor, if its safety depends on the number of conservative principles interwoven in her constitution. *First*, we have Episcopacy. *Ecclesia in Episcopo.* When Congregationalists become divided, and the "madness of the people" results in the commission of the sin of schism, then is it justly proclaimed that Episcopacy is conservative. *Next*, we have the Liturgy. This is a conservative against Socinianism. It guards the Church, even if her ministers are unfaithful in preaching. Dr. Buchanan's remark on this head is so well known, that I need not here repeat it. *Again*, I have heard it said that a zealous Bishop once observed that when the Church in Virginia was at the lowest stage of depression, the Prayer Book and the *Ladies* saved her. Here is a third auxiliary, and certainly a very important one. But we are not without a fourth, and that is, Democracy. To prove this, I make an extract from an article in the *Protestant Churchman*, which is credited to the *Southern Churchman*. "Happily, the constant tendency of what may be termed the *popular element* in our Church, is to restrain the excessive exercise of spiritual authority, and the introduction of 'unauthorized' usages and DOCTRINES Thus far it has acted as a *conservative* element in our system; it appears to be peculiarly in place as a *check* upon other elements; and we trust that sound principles and a right faith in religion, will continue to be so combined with sobriety and wisdom of judgment in the body of the Laity, as to *secure to all time* the invaluable benefit which arises from their possession of a just and rightful influence in the goverment of the Church." Is the Church, then, in danger? Not, at least, immediately. She has a quaternion of conservatives: Episcopacy, the Liturgy, the Ladies out of Convention, and the Laity in Convention That point being settled, I may be allowed to extend my article by making two observations suggested by the above extract from the organ of the Church in Virginia.

1. If the *Southern Churchman* indulges the hope that the popular element will restrain the introduction into the Church of *doctrines* unauthorized by Scripture, he will be grievously disappointed. The time will come when men will not endure sound doctrine. Upon whom then will it devolve to preserve the sacred deposit, to authoritatively *preach* the word, to "take heed unto the doctrine," that they "may save those that hear them," and "commit it to faithful men," &c.? Upon the Laity, or the Ministry of Christ? Our Lord has promised that the gates of hell shall not prevail against his Church, and that he will be with his Apostles to the end of the world. Are the Laity to be the *security* of the Church *to all time*?

2. If the two powerful elements are so mingled as to neutralize each other, they can scarcely with propriety be styled Conservatives. With equal propriety may they be called Destructives. If both are conservative, and one is more powerful than the other, the first should be named the greater, the second, the lesser Conservative. The question now arises, Which is the greater conservative in reference to spiritual tyranny? Is the Episcopal, or the Popular Element? On this point, evangelical and thoroughly Protestant divines appear to differ very honestly among themselves. The popular element, says the *Southern Churchman*, (who is endorsed by the *Protestant Churchman*) "tends to restrain the excessive exercise of spiritual authority." The editors of the *Episcopal Recorder*, who are as much enraptured with the development of the popular element in *North Carolina*, as the *S. Churchman and P. Churchman*, come out against the democratic spiritual authority of *New England* after this manner: "We must not forget to remind our readers that the congregational tyranny of the Puritans was quite as severe in the early days of New England as Episcopal tyranny ever was; and that the Independent violence of the Protectorate in England was just as grinding and severe as any prelacy. The *true* origin of the evil of spiritual tyranny is not in Episcopacy, but in *human nature*." (*Recorder of Dec.* 29, 1849) For once, Mr. Editor, I must take sides with the *Recorder*. And as Bishops have a more than human commission, I think that the Episcopal element may safely be denominated the greater Conservative. The layman of North Carolina, who, out of Convention, has issued his quasi pastoral letter in opposition to the canonical letter of his Diocesan, tells us, in the language of Bishop Jewell, "We ought to give more credit to one private layman, than to the whole Council and to the Pope, if he bring better *authority* and more *reason*;" and the *Episcopal Recorder* blows a loud blast in his praise.* If this maxim, propounding as it does a very obvious truism, is applicable to a Romish Council and a Romish Bishop, it is also applicable to a Protestant Convention and a Protestant Bishop. But it supposes the existence of a fifth conservative principle, viz: Lay-Individualism. And for that I am not yet prepared. Until the North Carolina Layman and his warm admirers can point me to one infallible tribunal which shall adjudge to him "better authority and more reason" than all his fellows, I must reject Lay-Individualism as a conservative, and still hold that the Episcopal principle is the "greater conservative."

NON EBORACUS.

Jan. 22, 1850.

For the Churchman.

MR. EDITOR: The principles and spirit evinced for some time past, by the *Calendar*, leave room for little surprise at its casting off regard for truth and fairness, when it has an object to answer. In the *Protestant Churchman* of December 1st, I have just seen an article copied from the *Calendar* of November 24th, treating of the late defection of Dr. Forbes, and most disingenuously indulging its wonted hostility to the Diocese of New York, and to the General Seminary of our Church. To bring reproach upon the former, it says:—"Dr. Forbes' name stands on the journal (just published) of the New York Convention, as one of its clerical delegates to the General Convention." Now this has no meaning whatever, except Dr. Forbes's name was there, *as elected at that Convention*. It clearly intimates that this is the fact; and in so doing, clearly tells a falsehood. This the editor ought to have known. He found in the Journal no minute of Dr. Forbes's election: but he did find—or at least, if he wanted his paper to be an honest record of ecclesiastical intelligence, he should have found—on pages 31, 32, that "the Convention proceeded to the election of *one lay deputy to the General Convention*," and did accordingly elect William H. Harison, Esq. This, as a fair and safe authority in Church matters, it ought to have known, was in accordance with a Diocesan Canon of many years standing, providing that the Deputies to the General Convention shall be elected only triennially, that is, "at each regular annual Convention next preceding a stated meeting of the General Convention." Especially is this true, if, as I suppose, the responsibility for this crooked course of the *Calendar* rests most immediately on a young gentleman who was, a few years ago, a member of this Diocese and of its Convention, after having been here kindly received from the ranks of dissent. He, at least, ought to have known the truth in this matter; which is, that the Deputies chosen in 1847 hold over until the Diocesan Convention of 1850; provided that vacancies occurring meanwhile by death or resignation, may be filled at intermediate Conventions. This is the reason why, according to custom, Dr. Forbes's name is printed in a general list of those holding appointment under the Convention. But this honest truth would not answer the purpose of ill will against New York: therefore, a false view must be given.

But further: Both the editor and sub-editor might have known, and probably did know, that there was not the least probability of Dr. Forbes's being again chosen a Deputy to the General Convention. Long before there were apprehensions of his renouncing the Catholic Church, he had in a great measure lost the confidence of the High Church portion of this city and this Diocese. He was not considered as having acted fairly and judiciously in the last General Convention; while more recent developements of unsoundness in his religious principles, feelings, and practices, increased the unfavorable opinion of him on the part of those with whom he had been most accustomed to associate and act. Hence the complaints he made of the alienation of his old friends—a part, doubtless, of the secret of that morbid state of mind which had probably much more to do with his apostacy than any cool exercise of judgment, or dictate of knowledge, or prompting of conscience. This state of feeling among sound churchmen was not the less deep nor the less solemn, because shunning parade, agitation and loud profession, and waiting until calm and anxious judgment should indicate that the time had come for that serious movement which is ever the more effective when not preceded by excited clamor. Brains are often like brooks—the shallowest the most noisy.

The Seminary, too, must be again assailed by the same veracious paper. "Dr. Forbes's name stands on the Journal of the late meeting of the Seminary Board, not only as a Trustee of the General Theological Seminary, but actually as one of the clerical members of its Standing Committee!"

Here again, respecting the doctor's name being continued as a Trustee, is a false insinuation, showing how little credit is due to the *Calendar* for its professions of attachment to the cause of morals and piety. The charge has not a feather's weight, except it be true that the Board, or somebody else, had a control over this matter. This is not true; and the *Calendar* knew it: but fairness and honesty would not answer its purpose. Dr. Forbes was made a Trustee by the united action of the Diocesan and General Conventions; and in the ecclesiastical position which he occupied at the last meeting of the Board, his membership had been in no way forfeited: nor had the Board any control over it except by the extreme measure of expulsion for due cause. Nor could there be any change in the matter until the next General Convention.

But his name, also, "actually stands as one of the clerical members of its Standing Committee:" a fact announced with an "!".

The Standing Committee of the Trustees was elected June 28th, more than seven months ago. It consists of fourteen elected members, together with any Bishop or Bishops who may be present at a meeting. It is little else than a business committee; and the elected members are usually, as a matter of course, re-elected as long as they consent to serve. Dr. Forbes was then in domestic affliction; his influence in the Committee could have been of but little moment; to drop him on theological grounds would have been adopting a principle, rarely, I believe, if ever, interfering in that matter; and I frankly confess, besides, although not knowing that such a view had any weight, that had such a change just then been made, it would have appeared like allowing the *Calendar* an influence in the Board, which the self-respect of that body should have by no means admitted.

That the *Protestant Churchman* should have transferred this article to its columns is nothing more than was to have been expected. The Jesuitical, the evasive, the false, suits its tastes exactly. Hence the little respect in which it is held, its worthlessness as authority in matters either of fact or of opinion, and the ridiculousness of its incessant moanings at not being retained as an organ of the Diocese.

This article of the *Calendar* contains an expression not very easy to be understood, except by those who have marked the evidences manifested at different times by the gentleman abovementioned, of hostile feelings to the Bishop of New York. Pretending to think the case of that Bishop a merely local one, he nevertheless manages to show that, though in another Diocese, it often furnishes occasion for his own bosom's rankling. He could not let the late editor of the *Churchman* retire from his post, without endeavoring to turn to his disadvantage the lofty moral principles, the disinterested devotion to duty, the manly unselfishness, the genuine and consistent Christian friendship, the strong faith, and the single eye to the responsibility of the great day, which have marked that gentleman's course towards his Diocesan, as in his personal and professional career generally; and so strengthened his already strong hold on the respect and confidence of the intelligent and the good On the appearance of a communication in the *Churchman*, unsatisfactory to Mr. C., and which he knew he could not answer, he evaded the doing of this, by choosing to attribute the article to Bishop Onderdonk, and by finding his excuse for not replying to it, in that most atrocious principle, that the Bishop's position should silence him from every effort to elucidate and defend moral and religious truth—a principle which can hardly find in its favor one feeling creditable to a civilized and Christian man. And now, in the above mentioned *Calendar* of November 24th, he says of the *Churchman*:—"having tied this mill-stone of Romanizing to the cause of the *Diocesan party*, to which he has devoted himself, they certainly owe him nothing but the prospect of consequent defeat. The defection of Dr. Forbes, whether *in esee*, or only *in posse*, is a blow to every *partizan interest* which has committed itself to him." "*Diocesan Party*" is the expression to which I referred at the commencement of this paragraph. It means, doubtless, the *party attached to the Diocesan*. In predicting the "defeat" of that "party" by the "blow" inflicted upon it, as a "partizan interest which has committed itself to Dr. Forbes," the writer not only evinces wilful blindness to the true state of the diocese; but also—and this, doubtless, was his controlling motive—makes an occasion for gloating on the cherished wish of his heart, the ruin of Bishop Onderdonk. The friends of the Bishop will be far from discouraged by such conduct, in the faith and trust in God whereon they stand.

There is another sense, however, in which this phrase, "Diocesan Party," is true of the large and respectable number of clergymen and laymen to whom it was intended to apply. They are that "party," or part of the Diocese, which *truly represents* the Diocese—which *is* the Diocese, for all the purposes of its regular constitutional action, and has been such ever since the Diocese existed. The "juvenile" of the *Calendar* can hardly be expected to be so fair and candid; but let honest Chrstian men, who think more of the truth and the right than of themselves and their favorite *partisan interests*, examine the light thrown on this point by the Conventional proceedings of the Diocese on its Bishop's case, for the last five years*; connected with the undoubted fact that during that whole period, the delegates generally were chosen with a special reference to that case. If ever confidence is to be placed in the sound and good working of the representative principle so happily incorporated into our State and general civil constitutions, and into our ecclesiestical polity, the Bishop's friends in our last five Diocesan Conventions must be acknowledged to have been the "*Diocesan party*," in other words, the Diocese in its representative capacity. One event during that period speaks trumpet-tongued respecting the sentiments and feelings of the Diocese on Church principles and policy, and on the subject of the Diocesan—the handsome majority of votes by which the late editor of *The Churchman* was put upon the Standing Committee. No man's sentiments and feelings on all the great questions before the Church are better and more extensively known than his. They are formed on deep and intelligent principle. They are cherished with a Christian conscience. They are maintained with indomitable honesty and consistency, and defended with firmness and fearlessness. He would despise the end that should be gained by concealing them or explaining them away. He would despise himself if he should shrink from any sacrifice which they may involve. Because known to be no ordinary man, he was warmly snpported and bitterly opposed: his appointment was urged for the great good of the Church, and as the merited award for superior learning and ability, consecrated to pious, intelligent, and effective devotion to her interests; and it was earnestly resisted as fraught with evil. He was put into office, notwithstanding the remarkable absence from his character of love of popularity, and selfish regard for the favor or fear of the frowns of men; and though he sought no man's vote directly or indirectly. Prevalent as is the selfish and time-serving spirit of the age, reflecting men feel in their hearts that respect and confidence are due to those who live above it because they live so near their God.

P.

For the Churchman.

Rev. Dr. Kip's New Work.

MR. EDITOR,—In these days of pamphlets on theology, it is rather refreshing to meet with a BOOK worth reading or worth saying a word or two about. Most marvellous is it to see how multitudinous are the blue, brown, and yellow covered tractates on some deep point or other in divinity, and particularly at the present time, when there is considerable agitation in the Church, and when, if we may judge from appearances, old battles are to be fought over again The clergy and the laity, Bishops, Priests, Deacons, laymen, (and laywomen too for aught I know,) have buckled on their armor, and many are the vigorous blows which they strike in behalf of cherished truth, or the beating down of hated error and falsehood. In some respects it is quite true, that there has been (and there is) a pamphleteering fever; and I assure you more, that one person has caught it. Why, Mr. Editor, even I, who am next to nobody—though I do read a little in theology—had very serious thoughts of trying *my* hand at a pamphlet, in which I meant to settle (to my own satisfaction, at least) all the points in dispute, and to set every body right who chanced to be in the wrong; but the fever did not last long enough, and I gave it up. Was it not lucky for the community that they were spared this infliction!

I have been much more usefully and pleasantly employed in reading the new book of the Rev. Dr. Kip; and though I shall not presume to say any thing about what others do, or choose to do, I will suggest that there is many a Christian man and woman who would derive real benefit from a well written book like this, while he or she will get little profit out of the difficult questions which now occupy the pens of our theological expositors. Dr. Kip's book has two qualities which commend it to the especial notice of all good Churchmen. In the first place, it is a very scholarlike work, on a subject full of interest to every one who claims to be a Christian. The style is chaste, elevated and clear,, and the matter is well arranged and judiciously presented. The author's reputation is too well established to need any enlarging upon these points; it may suffice therefore to say simply, that the present book will in no wise diminish the good report which belongs to Dr. Kip, as one of the best writers in the American Church. The second quality, if so I may phrase it, to which I would call attention, is the opportune appearance of a volume on the "Early Conflicts of Christianity," at a time when, as it seems most likely, the contest between truth and falsehood is beginning to be renewed with more fierceness than ever, and when, as I believe, we shall have to fight manfully indeed, if we hope successfully to defend the one holy catholic faith from the assaults of Romish and sectarian foes. It is worth thinking of, at any rate, whether it will not be well for us all to refresh our memories, or to acquire the solid information which Dr. Kip's book contains, with respect to the earlier and purer days of the Church.

As my name would probably add little to the value of the suggestions or sentiments here expressed, I shall not append it to this communication, but beg leave to say that I am,

Very respectfully yours,
P. S. R.

January 21st, 1850

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 9, 1850.

Absolution and Confession.

WE continue this week, our remarks on the pamphlet on "*Auricular Confession*." As we do not wish to carry polemics into Lent, we shall not attempt to analyze the whole pamphlet, but shall confine ourselves to an examination of some of the leading points made by the author.

In his remarks on the system of the Church as contained in the Prayer Book, he very properly observes, that she does not require a *compulsory auricular confession* as the Romanists do. Thence he argues that she does not allow "auricular confession" at all. This depends on what is meant by the term. Let us hear Dr. Jarvis:

"There are other Christians, who in the searchings of heart requisite for this high solemnity, are troubled by doubts and scruples best known to themselves whether their souls are in a state of preparation for worthy receiving. What are these to do? They do not mend their condition by turning away from the Holy Table. On the contrary, they turn away from the Holy Ghost, who alone can pardon their sins and strengthen them to contend for the mastery in their fearful struggle against the world, the flesh, and the devil. Suppose they had a bodily disorder undermining their health, and if unchecked bringing them down by slow yet sure approaches to the gates of death. In such a case what would be the dictate of common sense? Would they not resort to a medical man in whom they could have confidence, both as to skill and discretion? Unwilling to expose to an unfeeling and pitiless world the infirmities and diseases of which they are conscious, would they not pour into the ears of a physician, with all the minuteness which their case requires, and all the frankness which he would demand, the diagnosis of their malady? Yet startling as the assertion may appear to those who use words in confined meaning and with narrow associations, this is neither more nor less than AURICULAR CONFESSION. By all the rules of honorable intercourse, the physician is bound to inviolable secrecy. Many a limb has been saved, and many a life lengthened by this confidence. And what is to prevent a penitent Christian who wishes to approach the Lord's table, but is troubled with doubts and fears, from pouring his troubles into the ears of an affectionate and pious pastor who is able to give him godly counsel and advice for his soul's health? I am unable to conceive of any defect in this analogy, unless it be that men are more willing to confide in a physician for the benefit of their bodies, than they are to confide in a priest for the benefit of their souls. But let a man be convinced that he has no choice in the matter; that he has to do with men only as the ministers of God: that he must by Confession lay open his most secret sins before the Holy Ghost, whom he cannot deceive; that he must then come and receive the absolution of them in the Holy Communion: let him once be convinced of all this, and a principle of faith is at work within him, far superior to every other consideration. If he cannot convince himself that in his secret communings with his Maker, he is duly prepared to receive those holy mysteries, he will go to his spiritual physician, whom he himself has chosen as the earthly guardian of his soul, and open his grief. *It is the tenderness of a man's conscience only*, which can render auricular confession compulsory. All attempts to enforce it will be ineffectual. Like the fable of the traveller, the sun, and the wind, the cloak will be drawn tighter by violence, and voluntarily thrown aside under the warming rays of religious conviction."—[P. 35.]

Thus, then, we see that this learned divine does not object to the term when properly understood. If we remember right Bishop Ives no where insists upon its use, but employs "*private confession*" as equivalent in meaning. We have shown some time since that he does not make it compulsory, which is an essential feature of the Roman doctrine, as stated by Dr. Hawks. He cannot therefore be justly charged with holding that doctrine.

As to absolution, the author speaking of the form in the Communion Service on page 82, says: "nor would I dispute with those who rather deem it an *authoritative assurance* of God's pardon to him, who is at the moment, truly repentant and believing;" which is certainly *priestly absolution* in the sense of Sparrow and Wheatly; and yet on page 89 he seems to deny that the Church countenances auricular confession and *priestly absolution*. If he means in the Romish sense as is probable, he should have expressed himself more clearly.

We now come to the practical application of what has gone before. His object is to convict the Bishop of inculcating Roman doctrine, and we shall see how he does it.

1. *As to mortal and venial sins.* He quotes these passages:

"It is true now as ever, that man sinning *mortally*, or so as to hazard his spiritual life after baptism, &c."—[*Pastoral Letter on the Priestly office*, *P.* 12.]

"Besides as all *mortal* sin, whether known to men or not, cuts us off from Christ."—*Sermon on 'Self-examination*,' *P.* 114.]

"The word *mortal* must here be used as distinctive or it is unmeaning; and when applied to sin cannot possibly have any correlative but *venial* or pardonable."—[P. 106.]

Such is the comment of the Doctor. He seems to think that the use of the word *mortal* at once convicts the user of Romanism. The 16th Article says, "Not every *deadly* sin willingly committed after baptism is the sin against the Holy Ghost," &c. The Latin has "*Non omne peccatum mortale*," therefore it must teach Romanism, and *veniale* be the correlative. We find the same word used by the best authors, all of whom must be Romanists, according to the author's argument. Thus Bishop Bull explaining a passage in the Homily "Of certain places of Scripture," says, "Manifestly the author of the Homily here is not treating of the more grievous sins, *which are called mortal*, by which the pious fall from their piety, and consequently from the grace of God; but concerning the slighter lapses of the just, *which are called sins of daily incursion*, which do not drive away the Holy Spirit, nor lay waste the conscience." (Vol. 4, Works, p. 429, Oxford, 1827; Apol., sect. 7. 14.) So Wheatly, who, explaining the term *deadly sin* in the Litany, observes—

"By which we understand not such as are deadly by way of distinction, or as they stand in opposition to *venial* sins (for there are no sins venial *in their own nature*), but such as are those which David calls *presumptuous*, and begs particular preservation from, or those which are most heinous and crying above others. For though every sin deserves damnation in its own nature, yet we know that the infinite goodness of God will not inflict it for every sin. But then there are some sins so exceeding great, that they are inconsistent even with the gospel clemency, and render a man obnoxious to the wrath of God, and in danger of eternal damnation." (p. 179. Am. Edit.)

The truth is that the Doctor himself admitted, as we saw, that if *mortal* sins are opposed to *venial*, meaning *sins of infirmity*, he should not object to the distinction; and yet he now very quietly takes it for granted that by speaking of *mortal* sins, Bishop Ives means that there are also *venial* sins (a term we believe he nowhere uses), and that they are pardonable in *their own nature*, cannot make up one *mortal* sin, and may be committed with impunity. A grand superstructure this to build upon one word! a word used too by the Articles, the Liturgy, and the greatest Divines of the English Church. The term *deadly sin* in the Article is explained, in the 2nd part of the Homily of Repentance, to mean "some grievous and detestable sin," and in another place these sins are set in opposition to those committed "through frailty or ignorance" We must remark here that Dr. Hawks in his quotation from Bishop Ives's sermon leaves out the end of the sentence, which is very material. The whole is as follows:—"Besides, as all mortal sin, whether known to men or not, cuts us off from Christ, by cutting us from the 'communion of His Body and Blood,' so our reconciliation with Him is effected by our re-admission as 'worthy partakers' to that holy sacrament." (p. 113, 4.) Is not this in exact accordance with the first exhortation to the communion, which, after enumerating certain *grievous crimes*, warns the people, "repent ye of your sins, or else come not to that holy table." These sins are deadly to the soul, they quench the grace of the Spirit, they cut the transgressor off from the communion of Christ, and if the sinner comes without a full and true repentance, he eats and drinks unworthily, and renders himself obnoxious to the most fearful doom.

We are next informed that 'auricular Confession' is a *sacrament*, which is an inaccuracy for *part of the sacrament of penance*; and that because Bishop Ives says of *priestly absolution*, "IN REFERENCE TO THIS, it is to be determined whether the *sacramental system* of the Gospel, or its antagonist *Lutheranism* is to prevail with us."—"If the writer does not deem *priestly absolution* a *sacrament* this sentence means nothing." We apprehend that the Bishop's words do not make absolution a sacrament, and yet mean a good deal. For absolution is given in the sacraments, as Dr. Jarvis teaches, and is thus connected with the sacramental system of the Church, and this truth is unhappily too often denied among us; and in the second place one may attribute an efficacy to the authoritative declaration of the priest, which may be termed sacramental, as in analogy with the case of orders, and yet not elevate it to a SACRAMENT in the sense of the Church. And as the Bishop expressly declares that he does not intend to teach anything contrary to the Prayer Book, it is rather unfair to put a logical (or illogical) inference in place of his express words.

The author then gives us the following syllogism from the words of the Bishop:

"Priestly absolution of all mortal, post-baptismal sins is *necessary to salvation*.

"But such absolution cannot be had save on *private confession to a priest*.

"Ergo, as a condition, or at least a means, *necessary to salvation*, private confession *must* be made to a priest." (p. 107, 108.)

The object of this is to show that the Bishop teaches identically the same doctrine with the Romish Church in making private confession *compulsory and essential to salvation in all cases* It is true the Bishop says that *priestly absolution* is necessary as above stated, but he does not say that *private absolution* is necessary. It may be given generally and publicly, as the Church has provided in her office for the Communion, and be sealed and assured in the reception of the Eucharist. He does not say that it cannot be had in all cases except on *private confession*, but that in *some cases* that may be required, because of the inability of the transgressor to acquire an adequate knowledge of his transgressions, of himself. Whatever may be thought of this, it is widely apart from Romish teaching. The *ergo* consequently fails.

The author then quotes literally Bishop Ives's language in his Pastoral, but in such a way as to make it appear that he is speaking of *private confession* alone, whereas he is speaking of *confession* generally. As we had occasion to remark in our editorials of Nov. 3 and 10, when reviewing the Pastoral, the Bishop does not teach that in all cases the penitent *must* tell his sins *one by one* to the Priest. If he can attain to a full knowledge of his sins, and a true repentance without it, nothing more is required That the Church requires a particular examination and particular repentance is evident from the exhortation to the Communion—"To examine your lives and conversation by the rule of God's commandments; and *whereinsoever ye shall perceive yourselves to have offended either by word, will, or deed*, there to bewail your own sinfulness, and to confess yourselves to ALMIGHTY GOD, *with full purpose* *f amendment* of life." Does not this contemplate the numbering of sins *one by one*, and a full knowledge of their weight and heinousness? But let us hear the gloss of the Doctor on the last part of this exhortation

"He who cannot quiet his own conscience 'so as to remove all scruples and doubtfulness' from his own mind about coming to the communion, had better, not *must*, *apply* to some minister of God's word, and 'open his grief' or trouble *about coming to the communion* (not about all his sins, confessing them one by one) and get godly counsel and good advice 'on the subject of approaching the Lord's table.'"

This is luminous indeed! The Prayer Book says, "it is *requisite* no man should come to the Holy Communion but with a full trust in God's mercy, and a quiet conscience:" he is exhorted to try and examine himself, numbering his sins one by one, as we have already seen: if he cannot quiet his conscience by confession and repentance, the Priest says *let* him come to me or some other minister, &c. He is *not* to come perplexed and doubtful, and therefore there is a *moral* necessity for him to come to get comfort and advice, unless he means to stay away altogether, which would be a grievous sin. His grief arises from his sins, and, of course, "if he opens his grief," *about coming to the Holy Communion*, he must confess that which causes his grief, and makes him doubtful about coming. We should like to know how suitable advice can be given, unless the case is understood. Let our readers again advert to the quotation from Dr. Jarvis's tract which we made at the beginning of this article, partly with a view to this very point, and they will see how frivolous the objection is.

Because the Bishop says, "The representatives of Christ alone have charge of the discipline of his church, or the power to remit or retain sins," he is charged with holding the full Romish doctrine! As we have seen in our last, our author confounds ancient and modern teaching on the power of the keys.

We have not time to comment on the sixth quotation from pages 112 and 113 of Bp. Ives' Seven Sermons. But if our readers will compare the Bishop's own word with the pretended quotation on p. 109 of the pamphlet before us, they will find omissions which materially alter the complexion of the whole, and that, without any mark to denote the alteration. It is no wonder that under these circumstances, he makes the Bishop teach that Priests have the full *judicial* authority claimed for them by the church of Rome.

Because the Bishop mentions *penance* among the things spoken against in modern times and among popular religionists, by which he evidently means the *ancient disciplinary penance*, it is insinuated that he means the *sacrament of penance* as taught by the church of Rome, and condemned by our Church in the 25th article.

The author, if we understand him, denounces the proposition that sins committed after baptism are more heinous than the same sins committed before baptism. But St. Paul says baptized Christians are "the TEMPLE OF THE HOLY GHOST;" and St. Peter, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse for them than the beginning." The stern discipline o the early Church, inflicted upon those guilty of grievous post-baptismal sins, shows in how fearful a light they were regarded, and how great the evidences of penitence required. We have occupied so much time already, that we can but hint at this obvious distinction.

He defines transubstantiation to be "the real and actual presence of Christ in body and blood, in the sacrament." Bp. Ives uses the words "Real presence of our Lord in the Holy Eucharist," whereupon his critic remarks,

"As I cannot suppose the Bishop would stoop to a quibble on the word *real*, I have thought he used the words in their ordinary acceptation as equivalent to "transubstantiation" in the Romish sense. Perhaps however, he does not mean to be so understood."

A very great confession this, and as he professes a few pages back to intend to treat the Bishop with all courtesy, we must suppose that his ideas of courtesy are as confused as those about transubstantiation. We have seen him declare that St. Jerome taught *transubstantiation*; it is not strange then that he sees it in the words "Real Presence." Of course whether that Presence be *spiritual* or *corporeal*, it is all one and the same.

Let us hear the 2nd canon of the Council of Trent in its 13th session, (on the Eucharist,)

"Whosoever shall affirm that in the most holy Eucharist there remains the substance of the bread and wine together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and peculiar conversion of the whole substance of the bread into His body, and of the whole substance of the wine into His blood, *the species only of the bread and wine remaining, which conversion the Catholic Church most fitly terms transubstantiation: anathema, &c.*"

This is the *real corporeal presence*.

Now let us hear Bp. Taylor:

"The doctrine of the Church of England in this article is,—that after the minister of the holy mysteries has rightly prayed, and blessed or consecrated the bread and the wine, the symbols become changed into the body and blood of Christ, after a sacramental, *that is in a real spiritual manner*; so that all that worthily communicate do receive Christ really, effectually, to all the purposes of his passion. * * * It is bread in substance, Christ in the sacrament: and Christ is as *really* given to all that are truly disposed, as the symbols are; each as they can; Christ as Christ can be given; the bread and wine as they can; and to the same real purposes to which they are designed; and Christ does as really nourish and sanctify the soul, as the elements do the body." ("On the REAL PRESENCE of CHRIST in the Holy Eucharist," Sec. 1, n. 4.) The Bishop of Down and Connor did not hold transubstantiation, we may inform our readers, as his whole treatise is directed against the dogma; nor did he descend *to a quibble* in his use of the term REAL PRESENCE.

We can only express our dissent from much of what is contained in the close of the pamphlet on the respective powers of the Bishop, and the Clergy and Laity in Convention assembled. It is assumed in substance and effect that because the latter may *present* the Bishop in the manner and with the safeguards provided by the canons of the General Convention, they may without these safeguards impugn his soundness in the faith and asperse his official character by resolution or otherwise. This we shall never fail to denounce as a violation of the essential principles and order of the Catholic Church, and as at variance with the provisions of the Constitution and Canons of that branch to which we belong.

ST. PAUL'S CHURCH, PATERSON, N. J.—*Who will lend a helping hand?*—It may be remembered that the church edifice belonging to this parish was destroyed by fire in the Summer of 1848, leaving it no other property than the ground upon which it stood. Though but few of their number possess even a moderate share of this world's goods, still, aided by a few friends abroad, the congregation have been enabled to erect the walls, of stone, and enclose their new Church; but here they are compelled to stop. Their utmost means have been exhausted, and having resolved *to incur no debt*, they have now no other resource than to throw themselves upon the sympathies of their fellow-churchmen—members of the same household of our most precious faith. Will not those whom God has blessed and prospered spare a small portion out of their abundance, to aid in this holy work? remembering that even a moderate offering may aid to complete a door, a window, or a pew in this house of our God; the pews of which are to be for ever free to the humblest worshipper.

Donations left at this office, or with Mr. Stanford, No. 137 Broadway, will be most gratefully received.

CALUMNY REFUTED.—We have been honored with the following important letter, from the Bishop of North Carolina, which we publish with the utmost gratification. Let us hope that his calumniators will profitably improve the coming Lent:

To the Editor of the Churchman.

REV. AND DEAR SIR,—I have generally acted upon the principle of not noticing charges made against me *anonymously*; hence, many wholly destitute of truth, have, during the present unhappy controversy, been suffered to pass without contradiction. Hence, when some months ago, the Calendar charged me with an interference through the Society of the Holy Cross, in the affairs of other dioceses, giving as an instance the case, as it was said, of a young Deacon in Connecticut, who, upon being applied to by his Bishop to go to a parish, answered, that "*he must first consult the Bishop of North Carolina*"—I felt that a proper regard to my office demanded entire silence. But as the same charge has just been reiterated from a quarter which *ought to be responsible*, and in a pamphlet on "Auricular Confession" sent into my diocese, and the same case cited in illustration, I find myself compelled to notice it, and to pronounce both the charge and the illustration *utterly false*. No such charge *could* be true, and no such case did occur in respect to *any diocese*. The one referred to, as having occurred in Connecticut, (I learn from a friend,) had respect to the Rev. Mr. Prescott. Now this clergyman had been *canonically and actually resident in my diocese for more than six months before becoming a member of the Society of the Holy Cross, and belonged to my diocese* when the Bishop of Connecticut invited him (he being on a visit there to his parents) to take charge of a certain parish. It may, perhaps, be considered a little remarkable, that he should have thought it necessary to notice his allegiance to such a Bishop as *he of North Carolina*. But so it was, and he actually hesitated to accept a charge till he had consulted *me*, his canonical superior—his *own diocesan*.

Should any one feel sufficient interest in my character and rights, to inquire further into this sin committed against me with no shadow of provocation, he is referred to my venerated friend, the Bishop of Connecticut, and to the Rev. O. S. Prescott, of Boston, Massachusetts.

Most faithfully,
Your friend and brother in Christ,
L. SILLIMAN IVES.

Chapel Hill, Jan. 28, 1850.

P. S.—All Church Editors, who are desirous of promoting truth and justice, are respectfully requested to copy into their columns this note.

L. S. I.

THE HON. SAMUEL JONES, after having held the judicial offices of Chancellor of the State, Chief Justice of the Superior Court of city of New-York, and Judge of the Supreme Court, and adorned the bench for the space of nearly thirty years, by his learning, ability, and impartiality, has resumed practice as a counsellor among his brethren of the bar. On the evening of the 1st instant, a very handsome dinner was given by them to this venerable jurist, as a testimony of their high respect and esteem for his character and services. Judge Jones forms the almost sole connecting link in his profession between the splendor of the past and the ability of the present bar. May the Church, especially in this diocese, continue long to receive the benefits of his wisdom, counsel, and devoted attention to her interests.

The Western Episcopalian says, of the CHURCHMAN, "Certain persons in the West have, in times past, seemed to consider that paper as maintaining the true standard of all that was sound in doctrine, discipline, and worship, and they have endeavored to extend its circulation, or pass from hand to hand separate numbers, that the "seeds of things" they contained might find lodgment in *unsuspecting* bosoms. We are happy in the belief, that the number of such persons in Ohio is small. But we know of instances where the seed has germinated—where the influence of such teaching is evident." We copy the above with much pleasure, as an unwilling tribute to the merits of our predecessor; and we hope in time to merit the same good character, and that the "seed" sown by us may also germinate, and evidence its efficacy by its fruits.

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* The *Recorder* contains a long extract from the Layman's "Examination," from which I quote the following sentence: "It should be recollected that his [Bp. Ives'] being the presiding officer of the Convention depends solely on a provision in the Diocesan Constitution; and such a dictation as he threatens, once attempted and persevered in, might compel the Diocese, in order to protect its own rights, so to alter the Constitution, as to give the Convention *another presiding officer*." *Again*: "We are not prepared to admit that any living man understands her [the Church's] principles better than did White, and Hobart, and Ravenscroft." What would Hobart and Ravenscroft have said to having a conservative class of "Ruling Elders" in the church!

* This remark applies not only to the votes on resolutions having a personal reference to the Bishop; but also to the triumphant defeat of all attempts to wrest various appointments by the Convention out of the hands of the Bishop's friends, and bestow them on his enemies.

Foreign Intelligence.

We continue our extracts from papers by the *Niagara*.

The Gorham case continues the great subject of conjecture in the ecclesiastical circles. Among the *on dits* is the luminous one from the *Western Times*, which we have met in some of our dissenting exchanges that "Lords Campbell and Langdale, and Judge Parke and Dr. Lushington will decide in favor of Mr. Gorham, and V. C. Knight Bruce and Mr. Leigh for the Bishop of Exeter. The three spiritual lords are for Mr. Gorham." This probably has arisen from the casual remarks made by the members of the Committee on the trial, and which have been as correctly understood as the remarks of Mr. Badeley on "preventing grace." The rumor was afloat that the case would be decided on Tuesday the 15th ult., but the report was not credited by other well-informed parties. The truth is we suppose that from the strange complexion of the court, no one can tell how the decision will be, till it is announced, and of course both sides are on the tiptoe of expectation. It seems to be probable that some *tertium quid* will be invented *to avoid a positive decision either way*. As to the story that the Archbishop of Canterbury or the Bishop of London approve Mr. Gorham's views, we make not a doubt it is a wilful fiction, invented by the desperate and unscrupulons faction to which he belongs.

We give with much satisfaction the following enlivening scene during the argument, which of itself would be an ample refutation of the foregoing calumny against the Archbishop of Canterbury.

Mr. Badeley is speaking:

"After briefly arguing that Mr. Gorham adopted a different rule as to the sacraments than that laid down by the Church, and that he could not consistently teach the Church Catechism, consequently the Bishop was not only right, but that it was his bounden duty to refuse to institute him to the living in question; the learned counsel said, the most serious consideration respecting Mr. Gorham's doctrine was, that if he held doctrines that derogated from the effect of baptism, and did not allow that it contained and conveyed all those benefits which the Church attached to it, he was contradicting not merely the Articles of the Church, but the doctrine of the Nicene Creed, which said that there was one baptism for the remission of sins. He certainly felt, in arguing this case, that he had labored under some disadvantage, because he saw before him two most Reverend prelates, one of whom, at least, had, since this suit was commenced, committed themselves, more or less, to the opposite side of this question.

The Archbishop of Canterbury.—Upon what authority is that supposition grounded as far as I am concerned?

Lord Langdale (to Mr. Badeley).—What authority have you for that statement?

Mr. Badeley (addressing the Archbishop of Canterbury).—Your Grace is understood to have preferred a gentleman [Mr. Goode] who has taken a very violent part—a very strong part—as a partisan in this matter, and who has also taken the opportunity of expressing himself very strongly about the Right Rev. Prelate whom I have the honor to represent.

The Archbishop of Canterbury.—Allow me to say, that I gave that preferment to that gentleman in consequence of a work which he published five or six years ago, called *The Rule of Faith and Practice*, which I considered a most important work with regard to the Church: and I had no thought at all of his book on infant baptism, which, I believe, had not been published at the time. Indeed, I am sure it had not.

Mr. Badeley.—I am sure your Grace's declaration will be received most thankfully; but I cannot regret my observation, since it has brought from your Grace the kind explanation you have just given.

Lord Campbell.—I must say the observation was extremely indecorous.

Mr. Badeley.—I regret having said anything that should be so considered, and I most sincerely apologize for it.

Lord Campbell.—It was quite inconsistent with the manner in which Mr. Badeley has conducted the other part of his argument, than which I never heard anything more learned, more complete, or more gentlemanly.

Mr. Badeley was sure he could depend most implicitly on the impartiality of their lordships, and so he would leave the question in their hands. If they should, in an evil hour, reverse the decision of the Court below, the effect would be most tremendous, for a vast number, he might say thousands of the Clergy and laity, would regard it as a declaration by the highest authority in the land, that the Church did not hold that catholic truth and primitive doctrine which was at once her profession and her boast, but that she had violated her trust, forfeited her pledge, and lost that which was her hold upon the affections of her children. From such a result he trusted their lordships would save the Church, and he prayed Almighty God that their lordships would come to a right decision."

The Low Church faction growl a good deal over this disclaimer of the archbishop, and abuse Mr. Badeley, whose adroit appeal effectually answered its purpose.

The Rev. Alfred L. Dayman, late a curate in the Diocese of the Bishop of Worcester, having been censured by his Bishop for holding and maintaining Romish sentiments, and had his license revoked, has since joined the Church of Rome. He made quite loud professions of loyalty while his case was under investigation. This is another instance of gross dishonesty, which deserves the severest contempt and abhorrence.

Munificent Bequest to Greenock.—The late Commissary-General, Sir Gabriel Wood, has bequeathed the munificent sum of £70,000, for the erection and endowment of a hospital at Greenock, for shipwrecked and distressed mariners.—*British Army Despatch*.

Diocese of Armagh—*Parish of Ballygawley*.—The Lord Primate, with his Grace's usual generous consideration, having intimated to the Incumbent his readiness to enable him to effect certain improvements in the arrangements of the parish church, the alterations were commenced in the course of last summer, and on their completion the subjoined address of thanks was forwarded to his grace:

"To his Grace the Lord Primate:—May it please your Grace—We, the Incumbent and Church Wardens, beg to approach your Grace with all the respect that is due to your personal character and apostolic office. We desire to tender your Grace our grateful thanks for your generous kindness in enabling us to carry out and complete certain alterations and improvements in our parish church, which we hope has thus been rendered more suitable for the due celebration of our reformed ritual—the Church's sacred *deposit*—approaching so nearly, as it does, to the best and purest standards of the Catholic Church, and exempt alike from popish superstition and sectarian error.

"Trusting your Grace will accept this expression of our sincere and most respectful thanks, we remain your Grace's obedient, humble servants,

"Hugh Lefroy Baker, M. A., *Incumbent*.
"Charles McDowell, } *Churchwardens*.
"John Armstrong, }

The principal alterations and improvements wer the removal of a gallery, in which were the reading pew and pulpit, projecting over the Holy Table, and the erection of a new reading pew and pulpit—the former placed at the north, and the latter at the south side of the church, in such positions as to obstruct the view of the Holy Table as little as possible. This arrangement would seem to *symbolise* more nearly with the Church's teaching, which has ever kept prayer and preaching in due subordination to the sacraments, especially in the Holy Eucharist, the memorial of our Saviour's death and passion, and in which we spiritually eat His flesh and drink His blood.

P. S. Unhappily, the church has no proper chancel, the altar-floor being merely a raised space separated from the remainder of the naveby a railing.—*Irish Ecc. Journal*.

Borneo.—The Committee of the Borneo Church Mission have printed some letters from the Rev. F. T. McDougall, dated last August.

The following extract will be interesting to our readers:

"August 21st has been a happy day to me, as it has pleased God to allow us after many delays and difficulties, publicly to lay the foundation of our Church. At one o'clock the Rajah and suite, and all the naval officers in full dress, together with all the English residents, assembled at the Mission, and we then went in procession to Church Hill, where the workmen's shed was dressed with evergreen, and the flags of the Albatros, and the foundation-sleeper, an enormously heavy block of ironwood, slung over the trench into which it was to be lowered by the Rajah. It was a delightful service to me: may God prosper our work. We put all the Victoria coins we could collect into the heart of the sleeper, and over that was nailed the inscription, to be replaced, if need be, by any more suitable one the Committee may suggest.—*Colonial Church Chronicle*.

Irish Ordinations.—At an ordination held on Friday, the 21st of December in the Cathedral of St. Canice, Kilkenny, by the Lord Bishop of Ossory and Ferns, the following persons were ordained:—Deacons 3, Priests 2.

At an ordination held on Sunday the 23d of December in the Cathedral of St. Mary, Limerick, by the Lord Bishop of Limerick the following persons were ordained:—Deacons 14, Priests 5.

At an ordination held on Sunday the 23d of Dec., in the Church of Ardbraccan, by the Lord Bishop of Meath, the following persons were ordained:—Deacons 2, Priests 2.

At an ordination held on Friday 21st of December, in the Cathedral Church of Armagh, by his Grace the Lord Primate, the following persons were ordained:—Deacons 5, Priests 2.

At an ordination held on the 2nd of December, in the Church of Castle Connell, by the Rt. Hon. the Bishop of Killaloe, the following persons were ordained:—Deacons 2, Priests 4. Total, Deacons 26, Priests 15.

The Catechetical examinations in connexion with the Association for Promoting Christian Knowledge, were held in Christ Church, Cork, on the 3d and 4th of Dec., when 254 boys and 348 girls were examined. The Lord Bishops, the Vicar-General, the Dean of Cork, and a large number of Clergymen were present.—*Irish Ecc. Journal*.

New Publications.

The Life of William Wirt—by John P. Kennedy A New and Revised Edition. 2 vols., Pp. 368 & 391;—Philadelphia, Lea & Blanchard, 1850.

We have perused this biography with much pleasure; with profound admiration of the distinguished jurist, whose life it records; and with thankfulness to his biogragher for having done his work so well. The details of his brilliant professional career and domestic life are very happily interwoven. Copious extracts are given from his letters, which, without violating the privacy of confidential intercourse, afford us deeply interesting views of his inmost thoughts, motives and feelings, and increase our respect and veneration for his excellence of character, his intellectual ability, and his warm and affectionate disposition. His early difficulties and struggles, inseperable from the noble but laborious profession he had chosen; the patient labor, the extensive and judicious course of study, and the enthusiastic devotion which were among the essential elements of his success; the nice sense of honor, and the high moral purity both public and private here displayed, should be carefully marked and sedulously imitated, not only by those who like him would attain to renown in legal lore, and juridical contests, but by the aspirant to honor and fame in every path of life. His wise counsels and affectionate admonitions to his youthful friends and his loved children are among the most valuable parts of the book; while he was firm and devoted to his political principles, we should not omit to mention his freedom from the narrow party bias which unhappily has proved the bane and reproach of many great names in our annals. The noble testimony borne by him to the late Chancellor Kent, when naming him for a seat on the Bench of the Supreme Court of the nation, is a proof of this. Most instructive and engaging too, is the record of his severe domestic afflictions, and the religious consolations he enjoyed, and the pious resignation he exhibited under them: these sustained him when broken with intellectual toil and bending under the weight of advancing years, weaned his affections from earthly scenes of disappointment and vanity, and enabled him to behold without alarm the grave and gate of death. Thus we have set before us an example of rare diligence and success in worldly pursuits, and of the utter futility of popular applause and human admiration to confer true and lasting happiness; and such an example stands out in strong relief amid the too prevalent devotion to political ambition and intrigues, and professional reputation and emolument, as if they were the sole business of men's lives.

The Three Reformations; Lutheran, Roman, Anglican, by Dr. Hook, with an Introduction by the Rev. W. Shelton, D.D., Rector of St. Paul's Church, Buffalo, is an interesting and able address delivered before the Church of England Library, Rochdale, and the Church Institution of Leeds, in December, 1846. It clearly shows the fearful state of the Romish Court and Church in the 13th and two following centuries, the need of a Reformation as declared by their own dignitaries and doctors; the vicious principle of the continental efforts by Luther and Calvin; the partial improvements in practical matters effected at the Council of Trent; and the great distinctive principle of the English Reformation, adherence to the authority of the Primitive Church in the interpretation of Scripture. There are some very sensible observations on the use of Roman Catholic books of devotion, Church music and architecture which are well worth perusing. The introduction by Dr. Shelton is addressed to his parishioners, and is terse and judicious. He was induced to republish this address at the instance of a layman, the late lamented Major Douglass.

The Ninth No. of the splendid Boston edition of Shakspeare has made its appearance. It contains "Loves' Labors' Lost," and the handsome portrait of *The Princess* is one of the best that has yet appeared. For sale by D. Appleton & Co.

From the Messrs. Appleton we have received the 1st and 2nd numbers of the Dictionary of Mechanics, Engine Work and Engineering, Oliver Byrne Editor. Each number to contain 48 large 8vo pages of close printed matter, with numerous illustrations of the text, at the low price of 25 cents, to be completed in 40 numbers. No pains will be spared to adapt this work to the furtherance of the highly important and rapidly increasing mechanical interests of this country, and it will cost more than $15,000. The numbers before us contain several most valuable articles, and among them descriptions of several American machines and works of art. We may instance the masterly article on the Croton Aqueduct; the *Air Pump of Kennedy*; the *American Steam Excavating Machine*, and the *Dividing Machine* rendered automatic by Mr. Saxton, the process of which is clearly given. There are also highly useful papers on—Animal Matter used in the Arts, Anchors, Blasting under water, and the Block Machinery of Brunel at the Navy Yard in Portsmouth, England. Judging from these specimens the work must be invaluable not only to scientific men, but to all those who wish to be well informed on these matters, and we hope it will be extensively, as it will be deservedly, patronized.

An Essay on Flogging in the Navy: New York, Pudney & Russell, printers,—1849, sets in a prominent point of view the erroneous principles of some of the regulations of the Navy and the necessity of a reform. It appeared originally in the Democratic Review. Without attempting to say how far the total abolishment of the punishment is possible or expedient, we think the author clearly shows that the lash is too frequently and indiscriminately used at present, that its infliction depends too much on the will and caprice of the commander, and that the Naval Code requires a thorough and careful revision.

We have received Dr. Turner's able Matriculation Sermons; Professor McVickar's excellent Address at the Inauguration of Dr. King, and the other addresses delivered on that occasion; the Proceedings of the Historical Society from October to December, 1849; the True Catholic for February; the Evergreen for the same; the Edinburgh Review for October '49, the American Reprint by Messrs. Leonard Scott & Co; and the New York Ecclesiologist for January. Also Moberely's Discourses on the Sayings of the Great Forty Days from H. Hooker, Philadelphia. We have only space to return our acknowledgements this week.

To Correspondents.

"Vindex" is received, and we shall give it an early insertion. We are afraid the letters of "A Catholic" would only lead to a long and profitless discussion, and wish to let the parties settle their own difficulties. "Advocate" and "Minister" in our next.

Domestic Intelligence.

DIOCESE OF NEW YORK.

The Bishop of New Hampshire is expected in this City on the 20th inst., to remain until the Tuesday before Easter. He will hold a general Ordination on the Second Sunday in Lent, in Christ Church, New York. The notice of the appointments for Confirmation, which has been sent to the Parishes concerned, will be found in another column. Communications for the Bishop may be addressed to the care of the Rev. Dr. Haight, Theological Seminary, Chelsea Square.

New York Ecclesiological Society.—At the monthly meeting of the Committee of the Society, held at No. 8 Columbia College, on the evening of Feb. 4, quite a number of donations to the Library were exhibited. They were presented by J. H. Parker, Esq., and Joseph Masters, Esq., the well-known Church publishers of London, and by the Exeter Diocesan Architectural Society. The specimens of polychrome in some of these beautiful works are magnificent. The Library of the Society already contains many costly and beautiful works, and is gradually increasing. A copy of Durandus, in Black Letter, of the venerable date of 1494, was presented by Mr. J. W. Nott of the General Theological Seminary. Quite a number of the members of the Society were present, and spent an agreeable and instructive evening, among the growing treasures of the Library, and it is hoped that their attendance will be still more numerous. The next Committee meeting will be held at the same place, on the evening of the first Monday in March, at half-past 7 o'clock, P.M.

New Jersey.—On Saturday last, the Feast of the Purification of the Blessed Virgin, the Bishop of the Diocese consecrated Christ Free Mission Church, in the city of Newark. The Instrument of Donation was read by the Rector, the Rev. R. T. S. Lowell; the Sentence of Consecration by the Rev. J. L. Watson, Rector of Grace Church. Morning Prayer was said by the Rev. S. L. Southard, Rector of the House of Prayer; the Lessons being read by the Rev. Jas. Williams, Rector of St. Mark's Church, Orange. The Ante-Communion was said by the Bishop, who also preached the Sermon. In the administration of the Holy Communion the Bishop was assisted by the Rev. D. Clarkson, Missionary. Of the Clergy of the Diocese there were also present the Rev. Messrs. Sherman, Eaton, and Rose; and of the Diocese of New York; Dr. Haight and Messrs. Dowdney and Shackleford. We have received a more particular account of the services, and description of the Church, which came too late for insertion this week, but shall appear in our next.

North Carolina.—*Ordination*.—Septuagesima Sunday, January 27, the Bishop of the Diocese held an ordination in St. Matthew's Church, Hillsborough, and ordained Mr. James G. Jacocks, deacon, and the Rev. J. B. Donnelly, minister of the parish, priest. Morning Prayer was said by the Rev. A. F. Olmstead, of Pittsborough, and the Lessons were read by the Rev. F. M. Hubbard, Professor in the State University at Chapel Hill, who also presented the candidates. The Sermon was by the Bishop, from St. John vi., 38.

California.—We copy with much pleasure the following interesting extracts from the columns of the *Courier and Enquirer*. We are glad to see that widely-circulated and influential paper lend its aid to the diffusion of correct knowledge on the important enterprise referred to below. The letter is prefaced by a well-written account of the movement for the planting of the Church in California, which we omit, as it would take more room than we can well afford, and we presume that our readers are cognizant of the facts, which have been recorded from time to time in our columns.

Extracts from a Letter of the Rev. Mr. Mines to a gentleman of this city, dated

San Francisco, Nov. 1, 1849.

* * * I must leave the dead to bury their dead; and, passing over for the present much that might interest you, shall tell you now something "of the handful of corn in the tops of the mountains, the fruit whereof shall shake like Lebanon" in the good days that are to come. My first invitation to officiate as a clergyman was the Sunday we spent at sea, between New York and Chagres, on the Crescent City. About a hundred persons assembled on Saturday evening, and, appointing a committee from all the companies on board, invited me to officiate the following day. I agreed to do so, but the day was the roughest we experienced on the trip, and thwarted our intentions. The attempt, however, was not lost. The formality of the proceeding, and the universal support it received, at an *impromptu* meeting, indicated that there were elements *en route* for California that gave good men good cause to hope. At Panama, I officiated regularly, gave the Holy Communion to some thirty persons on Easter Day, and held services appropriate to Passion Week. Of all this you have heard, so I will not repeat. I may only say, that the impression made by our services on the resident population seemed to be, by God's blessing, unexpectedly happy. * * * * I am quite confident that prudent measures would throw beauty and life again into the Church of New Granada. See what has been done in Chili, in the international reformation of the Romish Church. The Church of Chili is, if accounts I have heard be true, far advanced in the path of Reformation. A Bishop is appointed; the Pope refuses to confirm the choice;—the nomination is renewed, in the form of a demand,—the Pope issues a Bull ordering the consecration, declaring that "We have *proprio motu* appointed the said A. B.," &c.:—the Bull is sent back, demanding the erasure of the "*proprio motu*," as the nomination had been by the Church and government of *Chili*—and *the Pope yielded*. In Yucatan, as a Military Officer informed me, the Papal authority was at that moment, for causes he did not know, disavowed and interrupted. In fact the Romish Church, in some of these countries has touched bottom, and I am sure her Reformation might be effected. You will be surprised to hear that since leaving home, the Curate and several inhabitants of a certain place, urged me much to accept the use of their Church and perform our service. No explanation that I was not a Romanist, would be allowed. Officiate and preach I must. Only my engagements to leave the place the same day prevented my complying. I told them in answer to their questions, I was a "Christian—a "Catholic,"—"Apostolic" too—*not* a Romanist—holding to *no Pope*—no prayers to Saints—no masses or propitiatory sacrifices by Priests for the living and the dead—no auricular Confession—no Purgatory, &c., &c.; but believed in the Commemorative Sacrifice—showed my Prayer Book—and was almost forced by them to exhibit our Faith in its forms of worship. A Baptist, Methodist, and Presbyterian minister were present, and joined in the importunity—and I have since almost regretted that I did not do violence to all my plans, and accept the invitation. It is a circumstance I find it even now impossible to account for.

But to go back to the thread of the history. *

* * * * * *

We must have a man at Panama—Christian—Catholic—and Apostolic—acknowledging a Priesthood and an Altar—him they will hear.

On the vessel from Panama to this port, I found our services numerously attended, and well sustained. At sea they are impressive, and possess a charm that cannot be counterfeited. This is found to be the case on board our men-of-war. Methodists, Presbyterians, all on board men-of-war, with scarcely an exception, use our forms, and any thing else appears incongruous with the majesty and the glory of the sea. Our congregation on board increased up to the very last Sunday, when the entire ship-full appeared to be present.

One thing I must here remark, that, from the moment I embarked at New-York, now eight months ago, to this day, I have received, whenever my professional character and intentions were known, universal expressions of kindness and good will. At sea, on the Isthmus, at sea again, on the rivers and in the interior of California, I have every where met with most marked and flattering attentions—attentions that could not be mistaken, and evincing a determination, it would appear, to redeem our emigrating population from any imputation as a lawless and graceless multitude. Not the slightest approach to disrespect or slight have I observed. As an instance on board ship, the passengers met, and gave me first choice of a berth, and drew lots themselves for the rest; and, to this day, I have observed a surprising and studied respect shown me in all companies and places, in a thousand little things that speak to the heart. I mention this, merely to show that in this land are ten thousand hands and hearts that we may press into our service, even amid the rage of the secular elements around us. These fields are now white to the harvest—unless garners are reared, the harvest must be lost.

On my arrival here, not being well enough to enter on the task, I waited till the 22d of July, when after divine service, (conducted by the Rev. Mr. Mr. Fitch, of Staten Island, who had officiated here a few Sundays, and myself,) I stated distinctly the plan on which I had set out—the parochial—that, and nothing else,—and said, that if the congregation to which I might be attached was organized here, independently of all missionary agency, I should go to some other point. Col. A. D. Stevenson responded to my remarks favorably, and was called to the Chair, and Frank Turk, Esq., appointed Secretary. Resolutions were adopted, and the 29th of July appointed for the election of Wardens and Vestrymen; when Capt. Keyes, of the U. S. Army, and C. V. Gillepsie, Esq., (of the Church of England,) were elected Wardens, and Col. Stevenson, Dr. Mulhado, (of the Church of England,) Joseph Hobson, Mr. Perry, (of Anburn,) Dr. Fourgeaud, J. H. Merrill, Mr. Wadsworth, (of Brooklyn,) and Mr. Lippitt, (afterwards in place of one resigned,) were chosen members of the Vestry. Subsequently I was elected Rector of the Parish, the name of which is "Church of the Holy Trinity." At our last communion but one, we had twenty-eight communicants, and at our last thirty-six. I have already baptized two adults, and admitted five new communicants to the church, the whirl in which we live seeming to lead certain thoughtful minds to seek something fixed and satisfied in the provisions of our holy faith. As soon as we could, we purchased a lot for six thousand dollars, (for which we were soon afterwards offered ten,) on an eminence commanding a view scarcely possible to be excelled. It is a lot, called here a fifty *vara* lot, nearly 140 feet square, large enough for Church, Rectory, Trinity School, (which we have in view,) and other purposes. In the meantime, the rents of the unoccupied ground alone, will, we suppose, more than half support the Church. Knowing that *any* building we could possibly now erect, would not give satisfaction even a year hence, we have contracted for a temporary place of worship, 25 feet by 50, of wood, and very plain, which will yet cost us, (the building alone,) eight thousand dollars. The church for posterity we hope to begin in a year or two. I am happy to say that we are likely to have this whole property from the beginning free from encumbrance and all debt. The new building is oblong—four windows in each side—two in the end—prayers, litany, and sermons on the chancel steps, just outside the chancel railing. Such a church in New York would perhaps have not cost over a thousand dollars. If churches *could* be brought out here by our clergy, or *sent* out here by some good layman, say five or six churches, with a view to a profit of 100 per cent., (which to a good churchman ought to be sufficient) I guarantee their purchase here upon the spot. Our church will be sanded and blocked outside—and if we can make it—forever *free*. We have determined not in any case to sell pews, even if, for building Rectory, School House, &c., we deem it proper for a year or two to rent a part of them. Next Sunday, we expect, by God's blessing, to offer up praise in the new Sanctuary.

On the 14th September I undertook, against many remonstrances, on account of prevalent sickness, but as I had received pressing letters on the subject from our scattered and anxious brethren, I undertook a journey into the interior, and everywhere was welcomed as a messenger of rest to the weary. At Sacramento City, about 130 miles distant, on the Sacramento River, I officiated on the 16th Sept, and three successive meetings of the congregation or parish, under the name of 'Grace Church,' including plans for a 'Grace Church Academy.' Messrs. Cornwall and Lee, gave us, on the spot, a lot of land, valued then at $2,000. This parish is now waiting for a clergyman. Only yesterday, one of the wardens was here, begging me to make, if possible, some arrangement for providing them the Church's services, which Mr. Fitch will be able partially to do.

On the Sunday following, I officiated for large and interesting congregations, at a place called Vernon, one of the future cities—at the junction of Feather River and the Sacramento—a very eligible site, in direct communication with vast mining districts. Mr. Schoolcraft presented me a lot for a church in this place, and Mr. Crosby (a member of our late California State Convention) gave us another adjoining the former, the two together being 100 feet front, and 100 feet deep, shaded by magnificent trees, and in the very best place. These gentlemen gave me a 'carte blanche' to choose what lot I pleased. The agent of Captain Sutter has promised me, in glebes, an endowment of fifty acres each, for the churches of Vernon and Sacramento city.

At San Jose, which I visited two weeks ago, I received the donation of a fifty-vara lot (140 feet square) the gift of James F. Reed, for the use of an Episcopal parish—ten minutes from the State House and public square (the late Convention having made this the seat of Government,) It is important to have the church here at once, and if we are to have a Church University in this country, the valley of St. Jose is undoubtedly the place. By the next steamer I hope to write again on this subject.

Died.

On Friday, Feb. 1, 1850, at the house of his father, 27th street, Frank Arthur, youngest son of Joseph Nowill, Jr. aged 13 months and 10 days.

Notices.

The Standing Committee of the Diocese of New York have requested the Rt Rev. Carlton Chase, D.D., of New Hampshire, to perform Episcopal Services in the following Churches during the season of Lent. The Bishop has consented to make such visitation, and may be expected in the several parishes on the days specified in the accompanying list.

By order of the Standing Committee,
William Berrian, *President*,
Benjamin I. Haight, *Secretary*.
New York, January 28, 1850.

2nd Sunday in Lent, Feb. 24, A. M. Christ Cnrch, N. Y. Ordi'n
P. M. Calvary, Brooklyn.
E. Holy Trinity, Brooklyn.
Wednesday, " 27, E. Crucifixion, N. Y.
Friday, March 1, P. M. Grace, Brooklyn Heights.
3rd Sunday in Lent, " 3, A. M. Advent, N. Y.
P. M. St. Michael's, N. Y.
E. St. Thomas's, N. Y.
Wednesday, " 6, P. M. Christ Church, N. Y.
Friday, " 8, E. Epiphany, N. Y.
4th Sunday in Lent " 10, A. M. Christ Church, Brooklyn.
P. M. St. Peter's, Brooklyn.
E. St. Thomas's, Brooklyn.
Wednesday, " 13, P. M. St. Paul's, Williamsburgh.
Thursday, " 14, P. M. Emmanuel, N. Y.
Friday, " 15, P. M. St. Luke's, Brooklyn.
E. St. Mary's, Brooklyn.
5th Sunday in Lent, " 17, A. M. Grace, N. Y.
P. M. St. Bartholomew's, N. Y.
E. St. Matthew's, N. Y.
Tuesday, " 19, P. M. Manhasset.
Wednesday, " 20, P. M. Astoria.
Thursday, " 21, E. Transfiguration, N. Y.
Friday, " 22, P. M. St. Peter's, N. Y.
E. St. Simon's, N. Y.
Saturday, " 23, E. Holy Communion, N. Y.
Sunday before Easter " 24, A. M. St. John's, N. Y.
P. M. Holy Evangelists, N. Y.
E. St. Jude's, N. Y.
Monday before Easter, " 25, P. M. All Saints', N. Y.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday afternoon next, the 12th inst., at 2½ o'clock at the Depository, No. 20 John street.

William H. Bell, Secretary.
New York, Jan. 8th, 1850.

THE PROTESTANT EPISCOPAL TRACT SOCIETY

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 12th inst., at 3 o'clock, P. M.

D. Hubbell Hoyt, Sec'y.
New York, Jan. 8th, 1850.

FREE CHURCH OF THE HOLY MARTYRS,

Ludlow street, near Grand.

Rev. Dr. Schroeder, Rector of the church of the Crucifixion, will preach in this Church to-morrow evening—service to begin at 7 o'clock.

February 9, 1850.

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (11th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.
New York, Feb. 9, 1850.

☞ Rev H. Anthon, D. D. Rector of St. Mark's, will, *by divine permission*, preach the Quarterly Sermon in the cuhurch of the Messiah, (seats free, 639 Broadway, 3d door south of Bleecker st.) on Sunday evening, 10th inst. Service to commence at half past 7, when a collection will be taken up in aid of the current expenses.

Also Rev. Dr. Balch of St. Bartholomew's, will, D. V., lecture every Thursday evening during this month—service commences at half past seven.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 22th inst, viz:

Ch of Holy Communion, N Y, for China, 500, Africa, 200.—700; ch of the Crucifixion, do, 53 86; Christ, Westport, Conn, 9; Jubilee College chapel, Ill, 5 79; Christ, Winchester, Va, Africa, 15, China, 5, Greece, 10,—30; St Pauls, Rahway, N J, 11 44; St Stephens, Beverly, N J, 5; St Matthews, Jersey City, 37 62; St Georges, Flushing, L I, 40 65; Grach, Petersburg, Va, 34; St Bartholomews, N Y, 159 14; Trinity, New Haven, Conn, 48, Africa, 1, China, 1,—50; St Johns, Hartford, Conn, Africa, 47; St Johns, Providence, R I, 170; a family of the same, for Greece, 100; male dep't, S S, Christ, Baltimore, Md, Africa, 25, do, China, 20,—45; St Johns ch, Essex, Conn, 3 50; St Peters, Lithgow, N Y, 2; a young lady of the ch of Ascension, N Y, Africa, 3 67; Christ ch, Baltimore, for Cape Palmas, 25; Mrs E G Purviance, do, 2; Montgomery Johns, Esq, 5; St Marks, Baltimore, 4; Christ ch, Harford, Md, 3 10; Christ, Baltimore, Christmas offg, Female S S, ed female child, China, 25; St Stephens, Anne Arundel Co, one-half, 2 50;—66 60; Union, St Albans, Vt, 20 40; ladies mis'y circle, Brooklyn, L I, to be at disposal of Rev Mr Hoffman, Africa, 30; Trinity, Newport, R I, 65; St Thomas', N Y, 81 02; Christ ch, Greenwich, Conn, one-half, 12 50; Col Dimick, U S A, 3; an Epiph'y offg, from ch of Epiph'y, Phila, for the erection of the ch of Epip'y at Cavalla, Africa, 610, St Pauls, for do, 50,—660; St Matthews, Madison, O, Africa, 3, China, 3,—6; Zion, Dresden, O, Africa, 4, China, 4,—8; Christ, Madison, Ind, 25 75; 'C,' N Y, China, 250, do, Greece, 250,—500; ann pay't, ed N Fish, China, 25; St Paul's ch, Patterson, N J, 10 50; Christ ch, Cincinnati, O, Africa, China & Greece, 121 82; ch of Holy Trinity, Lafayette, La, 2 10; Christ, Phil'a, Pa, for Constantinople, 75; ch of Holy Cross, Chapel Hill, N C, 16; St Johns, Savannah, Ga, 50; Christ, Alexandria, Va, 39, Greece, 2 50, Africa, 8 50, China, 2 50, S S of same for ed, Africa, 20, Miss S M of same, for ed, China, 89 50,—162 50; ch of Ascension, N Y, one-half, 350 02, do Africa, 64 25, do China, 32 25, Greece, 26 25, ed China, 40,—512 77; St Paul's par, King George Co, Va, for Africa, 4; Trinity ch, Buchanan, Botetourt Co, Va, 8 75; St Pauls, Norfolk, Va, 44; St Pauls, St Louis, Constantinople, 11 60; Christ, Gardiner, Me, 25; Christ ch, Brooklyn, N Y, 84; a family, St James, Roxbury, Mass, Greece, 15; Christ, Bath, Me, one-half, 3 50; St Peter's, Tecumseh, Mich, 3; St Patricks, Clinton, Mich, 2; a family mite box, 2; Christ, Washington, D C, 15; Trinity ch, Mobile, Ala, 25 88; ch of Ascension, Gloucester, N J, 3; Grace, Clarksville, Ga, 1; infant class, S S, St Stephens, Harrisburg, Pa, Africa, 11; St James, Muncey, Lycoming Co, Pa, 4 73; ch of Holy Trinity, Westchester, Pa, China, 5, do Africa, 3 14, do for missions, 24 91,—33 05; mite box of E & M Evans, 5 10,—42 88; St Pauls, Lynchburg, Va, 61 88; St Johns, Heber par, Bedford Co, Va, 7; St James, N Y, 7; St Thomas, N Y, addl, 105; Ep'ny offg, St Mary's school, Raleigh, N C, 14; Trinity ch, Michigan City, Ind, 4 50; a friend to African missions, N Y, for ch at Cavalla, Africa, 100; S S, St Pauls, Cincinnati, O, 20 08; St Peters par, Montgomery Co, Md, 3; St Luke's ch, West Bloomfield, N J, 1 20; Trinity, Brandford, Ct, 16 20, do Africa, 5,—21 20; St Stephens, Middlebury, Vt, 16 85, of which 4 is for Constantinople; total, 4444 90.

J. SMYTH ROGERS, Treas.
New York, Feb. 5, 1850. No. 2 Park Place.

DOMESTIC MISSIONS.

Since his acknowledgment of the 29th inst., the Treasurer has received the following contributions:

Grace, Bath, Me, one-half, 3 50; Thro' J K Sass, R A in S C, Mo Mis'y Lec for Dec, 6 14, Jan, 3 62, mis'on in Darlington, 10; St James ch, Santee, 10; ch of the Messiah, Santee, 20, St Philips, Charleston, for Ill, 20, for cal, 5; for Bp Freeman's jurisdiction, 45, for Bp Kemper's, 44,—163 76; Christ, Waverly, Ill, 3 50; St Peters, Chesterfield, Ill, 5 50; St Peter's, Montgomery, Md, 2; Grace, Cherry Valley, N Y, 4; St Peters ch, Tecumseh, Mich, 4; St Patricks, Clinton, Mich, 2; St Peters, Ashtabula, O, for Wis, 13; (St Peters, Tecumseh, Mich, 4 92; St Patricks, Clinton, Mich, 3; for 1848 but omitted to be acknowledged) St Paul's, S School, Cincinnati, O, one-half, 20 08; St John's, Pequea, Pa, 20; St Paul's, Alexandria, D C, addl, 5; St James, Wilmington, N C, 140 93; thro' E Wilcox, R A in Pa, Mauch Chunk, 6; Swede's ch, Upper Marion, 3 50; St John's, Concord, 8; St James', Muncey, 17 19;—34 69; St Peters, Plymouth, Ct, 10; thro' J F Wilson, Treas'r, Diocese of De, Wilmington, St Andrews, 49 59; Trinity, 30 32; Immanuel, Newcastle, 30; St Paul's ch, Georgetown, 12 50; St Arms, Appoquinimink, 3 90; St Peters, Lewes, 3 52; St Marks, Millsboro, 1 43; St George's, Indian River, 1 30; chapel of the Comforter, Long Neck, 78;—133 34; St Stephens, Terre Haute, Ind, 6 41; St James, Vincennes, Ind, 6 50; Christ, Washington, D C, 4 15; Grace, Elizabethport, N J, 1 25; St Lukes, Wt Bloomfield, N J, 4 1 25; Davenport, Iowa, 5; Trinity, Mobile, Ala 50 50; Grace, Clarksvills, Ga, 1; St Michaels ch Litchfield, Ct, 15; St Pauls New Haven, ct, 400; Trinity ch Blanford, ct, 7 50; St Stephens, Middlebury Vt, Ladies Miss Soc, 2; St Pauls, Lynchburg, Va, 2 25; St Johns, Heber par, Bedford co, Va, 12 16; total 1098 02.

THOMAS N. STANFORD, Treas.,
New York, Feb. 5, 1850. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 28th inst.

St John's ch, Islip, L I, Rev H M Davis, 2 50; ch of St John Baptist, Rev C R Duffie, 3 62; Miss Hosack, 2; H Wheeler, 4; St John's, Millville, Mass, Rev J W Birchmore, 2 25; ch of Ep'y, Rev L Jones, 8 40; G M Marsh, Portsmouth, N H, don from his brother, 5; total, 27 77.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 4, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 28th inst.

Ch of Epip'ny, Rev L Jones, 4 20; St John's, Islip, L I, Rev H M Davis, 62 c; G M Marsh, Portsmouth, N H, a don from his brother, 5; total 9 82.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 4, 1850. 20 John-st

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

G, 3 and a bundle of clothing.

LOT JONES, 77 Second Avenue.
New York, Feb 5, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

THE POOR.

The undersigned gratefully acknowledges the receipt of the following donations:

From C, 15, and a bundle of clothing; a friend, 5; G, and a bundle of clothing.

He would respectfully and earnestly solicit further aid of the benevolent, in behalf of the sick and needy of his parish.

Donations of either money or clothing, will be thankfully received and may be left with Messers. Stanford & Swords 137 Broadway or at 276 Houston street.

THOMAS COOK.
Rector of St. Simon's German Free Church and Missionary to the Jews.

☞ The subscriber, Rector of the Free ch of the Holy Martyrs, gratefully acknowledges the following donation for the suffering poor in the eastern section of the city.

From U, 5, thro' Messrs S & S.

Donations may be left at Stanford & Swords, 139 Broadway, or with JAMES MILLETT,
133 Eldridge st.

THE POOR

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

A, a bundle of female clothing and 5; H M K, 5; J E C, 2.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.
New York, Feb. 5, 1850.

Advertisements.

☞ The crowded state of our columns has compelled us to omit several advertisements which our advertising friends will please excuse.

GREEK AND LATIN TEXT BOOKS

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THE New York Ecclesiologist.—Members of the N. Y. Ecclesiological Society and other subscribers to the Ecclesiologist who have not received their numbers regularly, will confer a favor by informing the Publishers, Stanford & Swords, 137 Broadway. The increasing demand for the back numbers to complete the sets of new subscribers, renders an early application desirable.

COLLEGE OF ST. JAMES, Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The College has for several years, had the four regular classes pursuing a full course of collegiate studies, under the proper Professors for each department. The Grammar School embraces the Preparatory classes in which a student may prepare for the Collegiate course.

The Mercantile classes provide for those who not desire to graduate, special studies preparatory to business; French is a regular study for all the pupils without charge; in addition to French, mercantile students may learn German or some other modern language.

The charge for the annual session of ten months (from Oct. 1 to Aug. 1,) $225, covering all academical and domestic expenses. All the departments are under the immediate supervision of the undersigned, to whom application may be made for information on the admission of students. The charge for new pupils commences from the date of their entrance.

J. B. KERFOOT,
Feb 9, 6t Rector, College of St. James, P. O.

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CONTENTS.

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4. The Nile Boat, *Spectator*.
5. Passages in the Life of Mrs. Margaret Maitland, *Examiner*.
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8. The Needlewomen—Great Woman Market, *Spectator*.
9. King's Cope, *Britannia*.
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12. Voices from the Borders of the Better Land, *N. Y.*
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14. Maiden and Married Life of Mary Powell, concluded, *Sharpe's Magazine*.

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Published weekly at six dollars a year by
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THE DOCTRINE OF HOLY BAPTISM, With remarks on the Rev. W. Goode's "Effects of Infant Baptism" by Archdeacon Wilberforce, in press and will be published in two weeks by
STANFORD & SWORDS,
137 Broadway.

REPORT FOR JANUARY OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of January, 1850, has issued one hundred and six new Policies, viz.:

To Merchants	27	To Manufacturers	7
Mechanics	18	Physicians	0
Farmers	13	Lawyers	4
Clerks	8	Clergymen	2
Agents	4	Ladies	3
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Civil Engineer	0	Shipmasters	3
Judges Sup. Court	0	Mariners	4
Brokers	0	Others	13
	70		36

Lives insured 109

This Company have just declared a Dividend of 40 per cent. for 8 1-2 months ending Jan. 1, 1850, for which certificates will be issued.

Accumulated Capital, Jan. 1, 1850—$211,829 50.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 1 to 2 P. M.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 9. tf

PEW FOR SALE.—The pew No. 50 in St. John's Chapel belonging to the estate of Elizabeth Skinner, deceased, being one of the best and most eligibly situated pews in the church will be sold to close the estate. Possession on the 1st May next. Apply between the hours of 4 and 5 P. M. to A E. MORRIS,
20 Beekman street.

MR. FRANK WILLS, Architect, has removed to 298 Broadway, N. Y. Feb. 4.

WANTED, A situation as Governess.—For particulars address the Rev. Dr. Shelton, Buffalo, N Y.
Feb. 9—3t$

LIBRARY OF ANGLO CATHOLIC THEOLOGY, New Volumes, Just Received by D. Appleton & Co., 200 Broadway.

Frank's Sermons, and Laud's Works, Vol. 2.

D. A. & Co. have also for sale the other volumes of the 'Library,'—among which are

Bp. Andrewes Sermons, 5 vols, $14.
Bp. Beveridge's Works, 12 vols, $30.
Archbp. Bramhall's Works, 5 vols, $16.
Bp. Cosin's Works, vols. 1, 2, 3, $7 50.
Hickes' two Treatises, on the Christian Priesthood, and on the Dignity of the Episcopal Order, 3 vols. $7 50.
John Johnson's Works, vols. 1, 2, $5.
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Archbp. Laud's Works, vol. 3.
Bp. Wilson's Works, vols. 1, 4.
Bp. Bull, Defensio Fidei Nicenæ. Translation.
Bp. Pearson, Vindiciæ Ignatianæ. do.

ST. LUKE'S CHURCH.—A Vault unoccupied at St. Luke's belonging to an Estate will be sold at a very low price to any person wishing one there. Apply at 181 Canal street.
Jan. 26, 1850—6t$

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

Poetry.

For the Churchman.

The Forest a Cathedral.

O how my heart exults, the while
I wander through the forest pile!
Cathedral grand, with turrets high,
Which kiss the azure of the sky!
There towering spires of graceful pine
E'er murmur forth a solemn chime;
And call to meditate aright,
Amid their "dim religious light."

No want is here of workman's tool,
To carve out ornaments by rule;
Nor do the pillar'd arches rise,
As man would mould them or devise;
But God has framed their every part
To please the eye and teach the heart:
I ween, their soul-inspiring worth
Has given noblest temples birth.

Here flowers, a cloistered sisterhood,
In praise proclaim their Maker good;
And choristers, in plumage fair,
Chant well the daily matin prayer:
Ere nightly shadows steal along,
They warble forth the even-song;
While waterfalls, in gliding ease,
Swell out the music of their keys.

Through rocky cleft and winding dell,
There is a preacher in each bell;
Anemone, of fragile bloom,
By zephyrs touch falls in the tomb;
Its blasted petals seem to say,
That earthly joys soon pass away;
On all its leaves, in hue of rust,
Is "earth to earth, and dust to dust."

Sweet flowerets gem the verdant aisles,
With bended heads and holy smiles;
And lilies, peaked with crimson dye,
Once viewed by *Christ's* approving eye:
Fair innocence, most pure and true,
Is in viola's purple hue:
Each tender herb and clasping vine
Declares its Maker's hand divine.

When nature, clad in dusky vest,
Bids man and beast lie down to rest;
When rides the moon without a cloud,
Or robes herself in sable shroud;
Each dark recess plain chantings fill
Intoned by wakeful whippoorwill;
Who never flags that pensive lay,
From evening's close till break of day.

O ye, who languish and give o'er
To knock with prayer at Mercy's door,
This nightly bird of tender frame
May put your lifeless faith to shame:
With souls complete for praise's power,
Will ye not watch a single hour?
Or wake from pleasure's dreamy state,
Ere Justice say—"too late, too late"!

When Autumn's frosts and chilling breath
Have stilled the voice of praise in death,
Ah, then a muffled dreary song
The gothic arches steal along:
The winds, in wailing bursts of grief,
Lament each withered flower and leaf;
Yet whispers Hope, amid the gloom,
That Spring will rear them from the tomb.

Kingston, N. Y., Jan. 28, 1850. A. E.

Selected Matter.

(From the Christian Remembrancer.)

Jerusalem.

By George Williams, B.D.

To approach Jerusalem, then, in the genuine spirit of travel, is to study the highest department of knowledge accessible to man—the kingdom of God on earth—under its most expressive symbol, and in its most objective and sensible memorials. It is trite to observe that there is danger in such approach; danger both to the individual habit and temper of faith, and to the cause of truth, and sound belief in the Church and the world at large. The traveller and sojourner amongst holy places, unless he be of a singularly happy spiritual frame, and unless shielded by a divine grace, nowhere more needed than there, painfully realizes how hollow and false is the world's maxim—that "seeing is believing." Unless faith has already done her work in the heart, and fixed its choice unalterably, seeing is but too surely disbelieving; and such it has proved to hundreds. Tempers such as that of the author of "Eothen" or of "The Monastries of the Levant," cannot safely look upon things and places connected with the mysteries of the faith. Except to strong and well-nurtured minds, a certain degree of *removal* is necessary to a rightful view of such objects: to draw nearer is to overpass the focal distance of the spiritual vision; it is to discover that the roseate bloom which so enchanted us as it tinged the mountain-top at sunrise, is laid on with however exquisitely delicate a pencilling, upon earth's common and rugged material; or to start back with a painful sense of revulsion from the perception that the lustrously rounded smoothness of the Parian marble reveals itself to the microscopic eye as no less rough scratched, and porous than pumice-stone itself. Those who have not already understood that these things *are* so; that the earthly element does indeed co-exist with the divine in the processes and instruments of salvation, yet without prejudice to the divinity of them; that the Incarnate God really took to Himself, though He ennobled by taking it, the dust of the creature; experience, as the result of such access to consecrated localities, according to their temper, either a large access of the anti-sacramental spirit, and so an increased disposition to take refuge in the purely subjective, and finally, if they follow on to results, in the rationalistic view; or an impulse in the merely infidel direction. And if as is the case with the two writers we have mentioned, there is either a cynical spirit or a spirit of levity superadded to other disqualifications, then the result is lamentable indeed. One of the recent explorers of the Jordan and the Dead Sea, whom we do not care to name, has actually had the profanity to draw a parallel, in a jesting tone, between his own and his companion's treatment on the Via Dolorosa by the Turkish soldiers, and that which our Blessed Lord experienced in his awful passage along it. A third sort of danger there is, besides those of ultra Protestantism and infidelity, less commonly incurred, perhaps, but not less dangerous. An earnest, but ill-grounded and ill-balanced piety will be in danger of mistaking goodness for truth, and so of undermining the foundations of his own faith by a too ready acceptance of the honest but ignorant errors of superstition. Nor is it the individual alone who suffers by this venturing without due preparation of the heart into contact with sacred things, the traveller is eyes to the tarrier at home; he is the purveyor to the Church from which he goes forth, as to what is matter of sober belief with respect to sacred localities. And unless he have enough of wisdom and grace to hold the balance evenly, he runs the risk of depriving the Church, on the one hand, of the green spots on which her imaginative eye may allowably rest and feed; or of adding unauthorized articles to the creed in minor things on the other.

The first word then, which we shall say, with reference to Mr Williams as a traveller and observer, and we believe it is a testimony which he will receive more gladly than any other, is, that it is seldom our happiness to meet with a writer whom we feel that we can with such entire confidence trust to lead us into sacred places. To spend a considerable time at Jerusalem in the investigation of its revered, yet strangely and painfully disfigured antiquities, and yet not to have been disgusted, so to speak, out of our reverential feelings for the true, by the condemnation with which we must visit what is false, and the candor which we owe to our examination of everything; nor yet, again, beguiled out of our candor and love of truth by the overwhelming power of the reverential associations of the place—this cannot be very easy, and is certainly not very common. We trust the number of such travellers may be multiplied. Thus minded, however, it will be easily imagined from our preliminary remarks, that we deem Mr. Williams eminently happy in the subject which he has chosen—or we might with some propriety say, has been allotted to him,—for illustration, in the very important work of which we propose to give some account in the present article.

Turning aside from the thousand and one temptations to discursiveness and to mere gossipping and attractive journalizing and book-writing, which beset the fascinating path of the traveller in the East, he has had the wisdom to concentrate his regards, as far at least as appears from the present work, on one grand object—that of clearing up, disentangling, and setting forth in their rightful characters, the intensely interesting questions of history, topography, and antiquarianism, which gather round Jerusalem. But we leave him to explain, in the words of his original Preface, the nature of his work:—

"To attempt a full and connected narrative of the various events which have befallen the most ancient city of the world from its foundation to the present day, would require volumes, and was not contemplated in the present work; the design of which is simply to gather together in one view such notices of Jerusalem as are not easily within the reach of the English reader. I have already far exceeded the limits which I originally proposed to myself. In the prosecution of my main object it was necessary to avoid extraneous discussions, how ever strong the temptation to enter on them, and to pass very lightly over much ground on which I would fain have lingered. Where I have entered into details in the historical part, I had generally some definite purpose in view, though it may not always be apparent to the reader, and did not seem necessary or desirable to declare it. The topography and antiquities were kept always in view in composing the historical chapters; and I was careful to note all the passages which would throw light on what I hope may prove the most valuable and successful part of my undertaking. This will explain the minute detail of the progress of the siege under Titus, and again, by the Crusaders. The earlier part of the Christian period has been fully dwelt on, with a view to remove the common, but most erroneous supposition, that the ancient records of the Church of Aelia have hopelessly perished, and that Eusebius is its earliest historian, instead of a mere transcriber of contemporaneous testimony."—[Preface to First Edition, 1845. P. v.]

He modestly entitles his work "Notices" on these subjects, but like many other treatises which have come forth with unpretending titles, it will be found that the "Notices" are by no means of that fragmentary and desultory character which the name might seem to imply; wide as their scope is, within the prescribed limits, there is in them a unity of purpose which consolidates them into a well compacted whole. Nor does the work, such as we now have it, partake of the crudeness which is apt to characterize a book written off from a traveller's first impressions, uncorrected by subsequent thought and comparison. The fruits of Mr. William's investigations in and about the Holy City, were first presented to the public in a single volume. In *two* massive and handsome volumes now in our hands, they come to us matured by the study of several years' reflection; tested by having been subjected to question and attack from various quarters, chiefly from foreign or American writers, and enriched with a large amount of entirely new matter. The writer's 'Retractationes,' (we mean the word in St. Augustine's sense,) have evidently been conducted in the most candid and earnest spirit, with the single desire of truthfulness, and of subserving the interests of religion according to the justest conceptions of them.

From the Gospel Messenger.

Episcopacy in New Jersey.

Mr. Editor,—Under this title I observe an article in "The Presbyterian," [Philadelphia,] of December 15th, 1849, designed to show that the Episcopal Church has not made much progress in New Jersey, and to defame the zealous and able Bishop of that Diocese. Among other remarks is the following:—

> Had the prelate of this diocese been a Meade or a McIlvaine, instead of a violent Tractarian—had he aimed to extend his Church by the means which Bedell and Milnor employed, who could doubt that instead of the present meagre exhibition of only two thousand "Churchmen" out of a population of about 416,000, he could have reported a progress fully commensurate with other evangelical churches?

This reference to Ohio and Virginia to the prejudice of New Jersey, has led me to look somewhat into the comparative facts in the cases respectively, which I submit to you and your readers.

In 1832, when Bishop Doane was consecrated to his holy office, New Jersey had, as shown by the census of 1830, a population of 300,266, among which were 18 Episcopal clergymen and 32 Episcopal congregations, while 900 communicants and 517 baptisms are reported to the General Convention of 1832.

In 1847, New Jersey had, according to the American Almanac, a population of 373,306, among which were 60 Episcopal clergymen, 53 Episcopal congregations, while 2,274 communicants, and 1,169 baptisms are reported to the General Convention of 1847. Showing that with an increase of 73,040 people, New Jersey had increased her clergy by 42, her churches by 21, her communicants by 1,374, and her baptisms by 652.

In 1832, when the Bishop of Ohio was consecrated to his sacred office, Ohio had, as shown by the census of 1830, a population of 928,329, among which were 17 Episcopal clergymen, 45 Episcopal congregations, while 738 communicants, and 646 baptisms are reported to the General Convention of 1832.

In 1847, Ohio had a population of 1,519,467, among which were 69 clergymen and 78 congregations, while 4000 communicants and 1249 baptisms are reported to the General Convention of 1847; showing that with an increase of 591,138 people, Ohio had increased her clergy by 52, her churches by 33, her communicants by 3262, and her baptisms by 603.

In 1832, Virginia had a population of 694,300 whites, among which were 59 clergymen, 141 parishes, while 3000 communicants and 1727 baptisms are reported to the General Convention of 1832.

In 1847, Virginia had a population of 790,810 whites, among which were 114 clergymen, 95 parishes, with 112 churches, while 6000 communicants and 1761 baptisms are reported to the General Convention of 1847; showing that with an increase of about 100,000 whites Virginia had increased her clergy by 55, her churches by[*], her communicants by 3000, and her baptisms by 34.

So that the case stands thus—

New Jersey, with an increase of 73,000 people, has trebled her clergy—doubled her congregations—more than doubled her communicants, and doubled her reported baptisms.

Ohio, with an increase of 521,000 people, has quadrupled her clergy, not doubled her congregations—quintupled her communicants, and doubled her reported baptisms.

Virginia, with an increase of 100,000 people, has doubled her clergy, ——[*] her congregations, doubled her communicants, and very little more than kept up her reported baptisms.

Having collected the above facts from our own Church documents, I was led also to look into the statistics of our Presbyterian brethren, as reported to the General Assembly, and the result is as follows:

I took first the Presbytery of New Brunswick, New Jersey, which presents these facts—

In 1829, this Presbytery reported 37 clergymen, 18 churches, 2284 communicants, and 213 baptisms.

In 1847, this Presbytery reported 53 clergymen, 24 churches, 4322 communicants, and 174 baptisms.

I then looked to the Synod of New Jersey, throwing out of view the Presbyteries of Susquehanna and Luzerne, which cover a part of Pennsylvania, and looking only to the field of Bishop Doane. The result stands thus:

In 1829, the Synod reported 104 clergy, 86 churches, 12,716 communicants, and 831 baptisms.

In 1847, the Synod reported 139 clergy, 100 churches, 16,122[†] communicants, and 778 baptisms.

So, that while the Synod in 18 years had not doubled its clergy, or its churches, or its communicants—and has lessened its baptisms, Bishop Doane, on the same field, in fifteen years, has trebled his clergy, doubled his congregations, more than doubled his communicants, more than doubled his baptisms, and established St. Mary's Hall, and Burlington College.

In Burlington, too, the figures tell a respectable truth.

In 1832, St. Mary's Church reported 60 communicants and 26 baptisms.

In 1847, St. Mary's Church reported 250 communicants, and 97 baptisms.

Under all these facts I do not think that Episcopacy in New Jersey is astern of her Presbyterian consort in the spiritual navigation among the sands and peaches of that interesting state.

Nassau.

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[*] No comparison can be instituted here, as the character of parishes and churches is not definitively settled, and parishes only are reported in the Journal of 1832.

[†] 815 should be deducted for other churches in Pennsylvania, included in the Synod, making the New Jersey communicants 15,303, making the increase in eighteen years to be 2586, or about 143 per year.

From the New York Commercial Advdrtiser.

Progress of Discovery in South Africa.

The *South African Commercial Advertiser* of the 3rd of November contains the following information:—

The grandest geographical discovery of modern times has just been announced, that, namely, of the great inland lake, so long supposed to exist, to the north of the Cape. The following extract of a letter from the Rev. Mr. Moffat to the Rev. Mr. Rutherford, announcing this discovery, has been kindly given for general information: "I shall give you the substance of a short letter received from the lake, dated the 2nd of August. Mr. L calls the lake Noka-ca-Nama, or Ngma. We reached this a day or two ago, after a journey of about 556 miles from Kolobeng, and feel thankful that our path has been one of safety and pleasure. We are now at the Batauana town, and yesterday rode down about six miles to look on the broad blue waters of the lake. We cannot tell how broad it may be, for we could not see a horizon, except one of water on the south and west.

"We traversed through much desert country, and were looking for the lake 200 miles before we came to it. We travelled about 200 miles along the banks of a large river which runs S. S. E., a beautiful stream, in some parts very like the Clyde, but frequently broader. The water was rising, and seems to come from the north, from melted snows—it is so clear and soft. Two large rivers run into the lake, both from the north. The Batauana are a numerous tribe—the chief a youth. Many Makoba or Bayeiye fish and float on the river; darker in complexion than Bachuanas, and speak a language which has a slight klick. Canoes hollowed out of one tree, very fine scenery on the banks of the river, splendid trees, mostly new to me, one the fruit like a small yellow pumpkin, about three inches in diameter. Last observation of sun gave about 19 deg. 7 min. We are N. N. W. of Kolobeng, but we expect when at Sebetoanes, to be considerably farther north."

The *Cape Town Mail* has another letter from the "Great Lake," a description of which by Mr. Moffatt is published in another part of this journal. The writer dates his letter from the "Towerney Bank of the Great Lake, August 2, 1849," and says:

We have reached the great lake in lat. 19 6, and in about long. 24. The latter, I am sorry to say, is only from calculation, both the watches having stopped months ago—and I have no way of getting the time. The sun and moon are now in distance, but I can make no use of them from the stopping of the watches. The lake is a long one, about 75 miles long, and, the natives say, very broad. It looks like a sea, for we can perceive no land on the opposite shore. The land on the beach is white, and appears to be washed by heavy waves. The country around is thickly peopled by a fine healthy looking race. There are three tribes here—Betuana, Bushman, and Bacobo.

The latter live by fishing, and are found all along the river and lake. We struck the river leading from the lake, and running to the S. E., about 300 miles back, and have followed it up to the lake. The natives say there is a large river running from the North, which enters then at the ———. This river, I have no doubt, comes from high mountains, covered with snow, as the lake is now rising, although it is the dry season, and there was no rain here last year. The crops have entirely failed for want of it. We have encountered great difficulties in reaching here from the want of water. Our oxen have been frequently three days without it, and have even been four. Besides a part of the way along the river is covered with thick thorn bush and trees, through which we had to cut our way with axes. The distance from the lake to the Bay Algoa is between 1500 and 1600 miles, much farther than we expected.

Advertisements.

DEVOTIONAL BOOKS IN LARGE TYPE FOR OLD EYES.

BP. WILSON On the Lord's Supper, 8vo. calf, 44 cents.
——Sacra Privata, 8vo, calf, 40 cts.
Andrew's devotions translated by Dean Stanhope, calf, 33 cents.
Same in turkey morocco gilt.
Nelson's practice of true devotion,
Slade's explanation of the Psalms, 75 cts.
Sutton's Disce Mori, (Learn to die,) 44 cts.
——— Vivere, (Learn to live,) 69 cts.
The Book of Homilies, royal 12mo, muslin, $1.
The (new) Whole Duty of man, 12mo, do, 62 1-2 cts.
The (new) Week's Preparation, 12mo, black calf, 62 1-2c.
Also a great number of the publications of the venerable society, For sale by

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No. 20 John Street, (up stairs.)

THE SUBSCRIBERS have just completed a large and costly assortment of *Prayer Books* and *Church Lessons*, in an infinite variety of binding, embracing styles peculiarly their own, and well worthy the examination of those who desire to purchase, at a moderate cost, first-rate articles. Their newest issue in the list is a beautiful edition of the entire Church Service, in portable form, and bound in flexible and other styles in the most perfect manner.

They also offer a large variety of books which are safe to put into the hands of children. Also illustrated works, together with a large stock of religious books, adapted to every age and condition of life, and all at prices as low as can honestly be afforded.

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137 Broadway.

REPORT FOR DECEMBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 31st October, 1849, exceeding 900,000 dollars.

This institution, during the month of December, issued one hundred and seventeen new Policies, viz:

To Merchants & Traders,	41	To Farmers	2
Mechanics	12	Clergymen	3
Manufacturers	5	Civil Engineer	1
Agent	3	Dentist	2
Lawyers	6	Cashier	2
Clerks	19	President R R. Co.	0
Artists	1	Officers in the Navy	0
Widows	1	Other occupations	18
Student	1		
	89		28

Total insured, 117

JOSEPH B. COLLINS, President.
Isaac Abbatt, Secretary.
Minturn Post, M. D., Physicians, Dec 15—2t

THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the christian family a source of instruction, amusement and profit; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

The Evergreen is published monthly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all*, we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk*, and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis*, or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N. B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

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W. H. ONDERDONK, Proprietor,
Jan 26–tf 161 Fulton street.

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D. D., LL. D., Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Rt. Rev. Bishop White, D. D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and will be secured by copy-right for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore.—Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more new subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D. D., Rt. Rev. Alonzo Potter, D. D., LL. D., Rt. Rev. George Burgess, D. D., Rt. Rev. B. B. Smith, D. D., Lev. Samuel Farmar Jarvis, D. D. LL. D., Rev. Francis Hawks, D. D. LL. D., Rev. Prof. McVickar, D. D., Rev. Pres. Hale, D. D., Rev. Prof. Turner, D. D., Rev. C. F. Cruse, D. D., Rev. Thomas Atkinson, D. D., Rev. Silas Totton, D. D., Rev. Samuel Fuller, D. D., Rev. Alexander H. Vinton, D. D., Rev. Rev. William Ingraham Kip, D. D. Rev. President Williams, D. D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL. D., Rev. Prof. J. D. Ogilby, D. D., Rev. T. S. Savage, M. D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson. Hon. I. F. Redfield, LL. D., Hon Wilkins Updike, Rev. W. D. Wilson, D. D., Rev. J. A. Hicks, D. D., Rev. Francis Vinton, D. D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Peet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

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Any person becoming responsible for four copies, will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, Agent, *at Stanford & Swords',*
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CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

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Aug. 18,–tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Application may be made to the Principal,
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m26tf

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New York, August 4, 1849. tf

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THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

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August 18—tf

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M17

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